

JULY/AUGUST/SEPTEMBER 2005

The Whole Truth



THE OFFICIAL MAGAZINE OF THE CHURCH OF GOD IN CHRIST, INC.

*Past & Present: from the
"Sanctified Church" to COGIC*



The Church Of God In Christ's Impact on the Holiness Pentecostal Movement

The seal of the Church of God in Christ is a large, circular emblem in the background. It features a central sunburst or starburst design. The words "SEAL OF THE CHURCH OF GOD IN CHRIST" are written in a circular path around the top half of the seal, and "MEMPHIS, TENNESSEE" is written along the bottom half.

The Whole Truth

The Official Magazine of the Church Of God In Christ, Inc.

MISSION

It is the mission of *The Whole Truth* magazine to provide the general constituency of the Church Of God In Christ with a quality publication which will edify, educate, and empower. This will be accomplished through special features which include coverage of religious and news events relevant to the Church Of God In Christ; profiles of COGIC members; and literary contributions by COGIC members.

The Whole Truth shall endeavor to effect greater unity within this denominational body of Christ by communicating the program and message of the leadership of our National Church and by promoting and utilizing the wealth and resources of journalistic talent from among our own constituency.

THE LEGACY CONTINUES: PROCLAIM THE GOOD NEWS

The Whole Truth is the official news source for the more than 5 million members of the Church Of God In Christ, Inc., the nation's premier Holiness-Pentecostal denomination. The historically acclaimed Bishop Charles Harrison Mason founded the Church Of God In Christ in 1897; and since its inception the predominately Black body has impacted all segments of Christendom throughout the world. *The Whole Truth* can trace its existence to the 1900s when the news journal reported on various social and spiritual issues, and the saints have embraced the publication as their official news source from that point in history.

If you are a member in good standing with the Church Of God In Christ, but do not consider yourself a professional writer, or if you are a journalist who meets that same criteria, *The Whole Truth's* editorial staff would like to hear from you. It would be an honor to report the latest newsworthy events concerning your church, district, and jurisdiction. Let your brothers and sisters in the Lord rejoice, praise, and pray with you as they read about achievements, breakthroughs, current events, conventions, home-going celebrations, weddings, etc.

Please be advised that all articles, related resource information, and photos are placed in *The Whole Truth's* archives and will not be returned. Additionally, the editorial staff at *The Whole Truth* reserves the right to reject, edit, and rewrite all submittals.

You may send your articles, news updates, and photos to *The Whole Truth*, Attention: Editor-In-Chief, 2500 Lamar Avenue, Memphis, Tennessee 38114.

dear subscribers,

I give God the glory that is due to His name, and ecstatic praise for blessing me to present to you the July/August/September edition of *The Whole Truth*. Each issue of this storied publication is designed to inform and inspire. The theme for the quarter and related articles are aimed at giving you an in-depth account of how the Church Of God In Christ, Inc. is spreading the Good News of the Gospel of Jesus Christ throughout the world. Additionally, the hard news format offers a platform to discuss *the crucial role that COGIC has in Christendom as the nation's preeminent Holiness-Pentecostal denomination*. In this issue, the storyline will focus on COGIC's impact on the Holiness-Pentecostal movement, past and present.

The renowned Azusa Street revival in Los Angeles, California, conducted by an inspired African-American minister named William J. Seymour, had been underway for nearly a year when our Founding Father, Bishop C.H. Mason, arrived there in March of 1907. Bishop Mason, along with Elders J.A. Jeter and D.J. Young, traveled to Los Angeles to view first-hand Bishop Seymour's teaching on the Doctrine of the Baptism in the Holy Ghost.

It is well-documented that God revealed the name Church Of God In Christ to Bishop Mason in 1897 while he was walking in Little Rock, Arkansas. Two years earlier, he teamed with Elder C.P. Jones to establish a new work that was preached out on the Wesleyan interpretation of doctrine concerning entire sanctification as a second work of grace. Together, they would build this new holiness movement, with General Overseer C.P. Jones holding the highest office of leadership. Bishop C.H. Mason was appointed Overseer for Tennessee. Bishop Mason was highly regarded as the National Evangelist due to his saintly persona and anointed preaching. General Overseer Jones would gain fame as a writer of spiritual songs, or hymns. Their work started in Lexington, Mississippi, and grew rapidly in the tri-state area of Mississippi, Tennessee, and Arkansas.

After being filled with and baptized in the Holy Ghost at the Azusa Street Revival, Bishop Mason would be historically acclaimed for restructuring the Church Of God In Christ and laying the ground work for it to become the flagship denomination for the Holiness-Pentecostal movement. A number of noted theologians and Bible scholars have written about COGIC's tremendous impact on the Pentecostal experience; our own the late Bishop Ithiel Clemmons and Dr. Vinson Synan are included in that group.

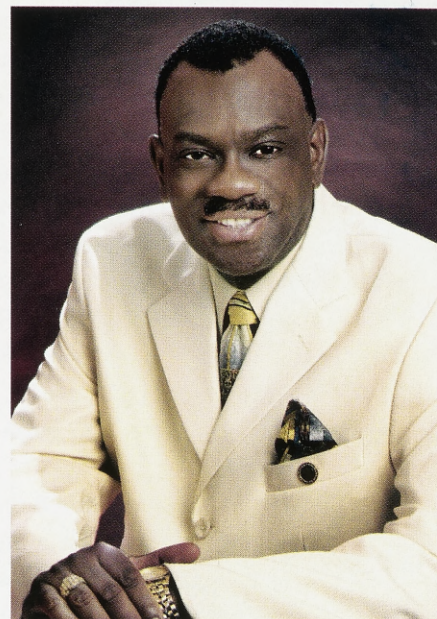
Bishop Clemmons served as a member of the General Board of the Church of God In Christ and was the Church's Historian and the Jurisdictional Prelate of Eastern New York First. He pastored at First COGIC in Brooklyn, New York, and Wells Memorial COGIC in Greensboro, North Carolina.

In his role as a highly regarded scholar, Bishop Clemmons served as Chairman of the Executive Committee of the Pentecostal/Charismatic Churches of North America (PCCNA) and President of the Society for Pentecostal Studies. He also served as Adjunct-Professor of African-American Religious Studies at Regent University and as a guest lecturer at Duke University.

Bishop Clemmons authored the critically acclaimed book, *Bishop C.H. Mason and the Roots of the Church Of God In Christ* (Dr. Adrienne M. Israel wrote Chapter 7). In this work it is noted that, "The Church Of God In Christ, the first major denomination to spring from the fires of the Azusa Street revival, profoundly affected the history of the Black Church. Its tremendous influence can be traced to the dynamic spiritual life of its founder, Bishop Charles Harrison Mason."

Dr. Vinson Synan echoes Bishop Clemmons' sentiments concerning Bishop Mason's and COGIC's impact on the Holiness-Pentecostal movement. In fact, he describes the well-researched book penned by Bishop Clemmons on Bishop Mason in this way: "This is must-reading for every seminary student preparing to minister in the Church Of God In Christ. This will be extremely valuable to students of church history regardless of denomination."

Dr. Synan is an internationally recognized authority on the Holiness-Pentecostal Movement. He is the author of *The Century of the Holy Spirit* (Thomas Nelson) and serves as dean of the divinity school at Regent University. The gifted scholar also authored *The 20th-Century Pentecostal Explosion* (Creation House Publishing). In Chapter



6 of this informative work, Dr. Synan gives an illuminating example of just how prominent COGIC's contributions have been in the Pentecostal arena.

He presents a chronicled/documented account (research was spurred by Bishop Clemmons' findings) that clearly shows that the Church Of God In Christ is the Mother Church (not the Sister Church) of the Assemblies of God. In fact, this predominately White body's first ministers were ordained by Bishop C.H. Mason and initially were recognized as Elders of the Church Of God In Christ.

Today, millions of Christians from various denominations and ethnic persuasions are embracing holiness as a direct result of the anointed and visionary ministry of our illustrious leader, Presiding Bishop G.E. Patterson. A great deal of the Presiding Bishop's prominence is attributed to the millions of viewers who watch his weekly broadcast on Black Entertainment Television (BET), Word Network, and the Trinity Broadcasting Network (TBN).

Dr. Synan told *The Whole Truth* that Presiding Bishop G.E. Patterson has an effective preaching style and message that transcends race, gender, and denominational boundaries. "Bishop G.E. Patterson is one of the best preachers of this time or anytime," Dr. Synan said. "He genuinely cares for people, and is concerned about the various issues that they are encountering."

Yes, God has blessed the Presiding Bishop to elevate the Church Of God In Christ to a higher level of recognition and respectability. Due to his efforts, millions are now aware of the prominent ongoing role that COGIC has in developing disciples who are adhering to God's call to separate themselves from a sinful lifestyle through sanctification and live holy as a Saint of God in this present world.

This message has been extended into every segment of our society by the Presidium, Bishops, Pastors, Elders, Ministers, Missionaries, Evangelists, and lay members of a distinguished body that is known world-wide as COGIC. Their labor has not been in vain. In fact, scores of millions are testifying of salvation, healing, and deliverance as a direct result of ministry rendered by a Saint of COGIC.

It is my prayer that this issue will serve as a source of inspiration for the entire membership of the Church Of God In Christ, Inc.

Yours In His Service,

Elder Calvin L. Burns

Elder Calvin L. Burns

Editor-In-Chief, *The Whole Truth*

corrections and amplifications

The Whole Truth is committed to excellence in its role as the official news source of the Church Of God In Christ, Inc. Therefore, the following corrections and amplifications must be made in order for this historic publication to uphold its charge to present well-written and accurate articles:

- In the January/February/March 2005 edition of *The Whole Truth*, page 28, the survey on Women in the Ministry should not have run. The Presiding Bishop intended for that survey to be used only by those in attendance at the 2005 Leadership Conference. The Whole Truth regrets that the survey was printed and apologizes for any inconvenience that it caused.
- In the April/May/June 2005 edition of *The Whole Truth*, page 34, the J.O. Patterson Sr. Fine Arts Scholarship Department's application notice should not have listed Dr. Sara Jordan Powell as director, nor listed her address as the mailing destination. Dr. Powell no longer serves as director of the National Fine Arts Department. In addition, on page 35, second paragraph, Dr. Powell should have been identified as the former National Fine Arts Director, not National Fine Arts Director.

The Whole Truth will continue to support the J.O. Patterson Sr. Fine Arts Scholarship Department and will replace the scholarship application notice with the correct Director and mailing destination when advised by the Office of the Presiding Bishop. Again, *The Whole Truth's* staff regrets any inconvenience that the notice or not properly identifying the former director may have caused the leadership and Dr. Powell.

Your continued prayers for and support of The Whole Truth are very much appreciated.

The Whole Truth

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Church Of God In Christ Charities Donates \$250,000 for African Tsunami Relief

Bishop G.E. Patterson Directs Funds to UNFAO and Horn Relief in Somalia

(August 8, 2005 - WASHINGTON, D.C.) Bishop Gilbert E. Patterson, international presiding bishop of the Church Of God In Christ, Inc. (COGIC), and the COGIC Charities Board of Directors met Wednesday to present \$150,000 to the United Nations Food and Agriculture Organization (UNFAO) and \$100,000 to the Horn of Africa Relief and Development Organization working in Somalia. COGIC is the nation's fourth largest religious denomination and the fastest growing African-American Pentecostal organization. COGIC leaders and members hope the combined donation of \$250,000 will help improve quality of life for residents of the East African coast that was devastated by a tsunami last year. The funds are earmarked for restoring damaged roads and bolstering the local fishing economy.

"One of the most neglected dimensions of the [tsunami] crisis was its impact on Africa," said Patterson, who is also the chairman of COGIC Charities. "With this gift today, we seek to lift the veil of invisibility that hid from the world the suffering of the tsunami victims of African descent. These victims were ignored as the world focused its attention on other areas in Asia. The Church Of God In Christ, Inc. has had a long history of quiet social activism. This monetary gift is a tangible expression of God's love for all humanity and particularly the people of Africa."

Patterson explained that partnerships with the UNFAO and Horn Relief are natural outgrowths of COGIC Charities' larger and growing social vision. The non-profit organization seeks to partner with non-governmental agencies around the world that focus on serving the needs of people of African descent.

During last year's tsunami, an estimated 600 boats were lost or destroyed. In addition, 75 percent of fishing gear was lost or damaged. The UNFAO will coordinate restoration activities to support fishermen by replacing their equipment before the next fishing season, which begins in October.

Horn Relief will direct its efforts toward the immediate reconstruction of roads in Hafun, Somalia. Because of its location, Hafun is often exposed to strong winds. With the exception of the main road between Hafun and Boosaaso, road infrastructure in Hafun was considered inadequate before the tsunami. This disaster has highlighted the critical importance of road construction and improvement to ensure quick access during disaster response. Improved roads will also provide market access for the area's main source of income, the fishing industry.

"We continue to support our global mission's initiative by assisting in areas we believe are critical to human existence and quality of life," Patterson said. "The Church Of God In Christ and its charitable agency will maintain a global presence to relieve human suffering with our focus on the people of Africa."



PAST AND PRESENT

The Church Of God In Christ's Impact on the Holiness-Pentecostal Movement

by Calvin L. Burns

I Thessalonians 2:14a (KJV) - For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus:

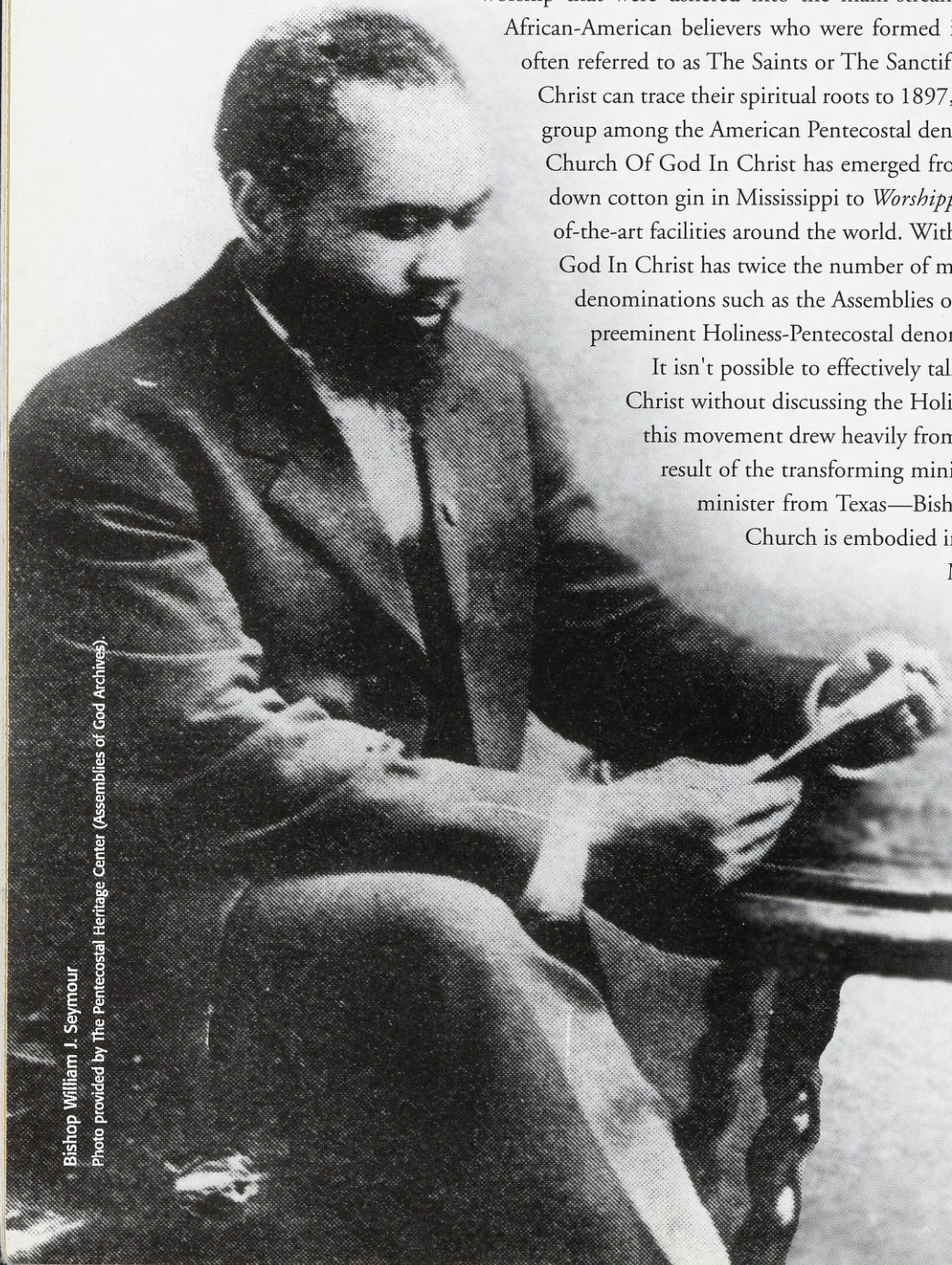
Anointed preaching and teaching emphasizing God's directive to live holy; prophetic Revelation Word of Knowledge being declared; speaking in Tongues (glossolalia) and the laying on of hands; dispensing of prayer cloths and holy anointed (olive) oil; Testimony Service; praising God in the Holy Dance; being Slain in the Spirit; congregational singing with accompanying guitar; and the choir accompanied by a gifted musician on the Hammond organ. Yes, these are elements of worship that were ushered into the main-stream American culture by a body of predominately African-American believers who were formed in the Holiness-Pentecostal Movement, and were often referred to as The Saints or The Sanctified Church. The Saints of the Church Of God In Christ can trace their spiritual roots to 1897, when their body became the first legally chartered group among the American Pentecostal denominations. In fact, during the past 108 years, the Church Of God In Christ has emerged from conducting its initial worship service in a run-down cotton gin in Mississippi to *Worshipping The Lord in the Beauty of Holiness* from state-of-the-art facilities around the world. With more than five million members, the Church Of God In Christ has twice the number of members than that of other well-known Pentecostal denominations such as the Assemblies of God in the United States. It is clearly the nation's preeminent Holiness-Pentecostal denomination.

It isn't possible to effectively talk about the evolvement of the Church Of God In Christ without discussing the Holiness Movement of the late 19th century, and how this movement drew heavily from the African-American experience. This is a direct result of the transforming ministry of a humble, yet powerful, African-American minister from Texas—Bishop William J. Seymour. The rich heritage of this Church is embodied in the legacy of two eminent holiness pioneers: the Most Honorable Charles Harrison Mason and Charles Price Jones.

THE BEGINNING

The Rushing Mighty Wind of Pentecost descended upon the heartland of America in 1901. The place was Bethel Bible School in Topeka, Kansas. Rev. Charles Parham, a White segregationist, was the founder and president of Bethel. On that fateful day, Rev. Parham's students were filled with the Holy Ghost and immediately began to speak in other tongues.

Four years later, Rev. Parham established a Bible school in Houston, Texas. Ostensibly this institution for Biblical studies would be for European-Americans only. First of all, the founder of the school was overt in his disdain for non-whites, especially Black Americans.



Bishop William J. Seymour
Photo provided by The Pentecostal Heritage Center (Assemblies of God Archives).

Bishop Seymour's disposition of sharp anticipation and excitement was the catalyst that ignited his enlightenment on the Baptism in the Holy Ghost, which propelled his ministry into a new dimension. Word soon spread of this saintly minister ...

Secondly, why would a person of color want to encounter certain humiliation by attempting to enroll in the school?

An insightful Black preacher by the name of William J. Seymour, however, had a different perspective on the matter. He was intent on being everything that God wanted him to be. If that meant growing in the fullness of the Holy Ghost or Spirit, then he was ready to learn specifically how that should be accomplished.

After hearing relentless appeals from this Texas minister to enroll in his school, Parham finally recanted his position and permitted this determined Black student to attend. There were two stipulations for his admittance: (1) he would have to attend the day sessions; and (2) he would have to sit outside of the classroom near the door.

Bishop Seymour's disposition of sharp anticipation and excitement was the catalyst that ignited his enlightenment on the Baptism in the Holy Ghost, which propelled his ministry into a new dimension. Word soon spread about this saintly minister in Houston, who would be an ideal pastor for a Bible-focused congregation. A sister in Los Angeles, California, who was a member of one of the prayer groups beseeching God for a mighty revival, had met Bishop Seymour while visiting in Houston. Believers in Los Angeles had been encouraged to pray for a special dispensation from God by Rev. Joseph Smale, a Baptist pastor. Rev. Smale witnessed a great outpouring of God through the Holy Spirit at a revival in Wales, conducted by Rev. Robert Evans—who encouraged him to seek God's face for such a move in Los Angeles.

Upon his return to The City of Angels, Rev. Smale did indeed establish prayer meetings that called for a great revival. When the request was prayerfully made for a pastor after God's own heart, the sister remembered Bishop Seymour. Upon her cogent presentation of his qualifications, Bishop Seymour was offered the pastorate in Los Angeles, and he accepted.

After arriving in Los Angeles, Bishop Seymour immediately began to preach about the fullness of the Holy Ghost which is confirmed by the Speaking in Tongues. A few of the members

gladly received their new pastor's teachings on the Baptism in the Holy Ghost, with the evidence of tongues. The majority, however, viewed this as an alien doctrine and voted to lock the fledgling pastor out of the church. Unfazed by the discard, Bishop Seymour accepted an invitation to continue his message at a private residence.

It was at this home on Bonnie Brae Street that an outpouring of the Holy Ghost took place on April 9, 1906. Several people were empowered by the Holy Ghost and began to speak in tongues as the spirit gave them utterance. As word spread about the Upper Room Experience on Bonnie Brae, people of all races, gender, and various denominations attended the meeting—and a number were Baptized in the Holy Ghost, with the evidence of tongues. Yes, this was a multiracial movement that grew so rapidly that the modest dwelling on Bonnie Brae Street was much too small to accommodate the attendees.

This Holy Ghost-led revival moved to a vacated facility that once housed an African Methodist Episcopal congregation. The location was 312 Azusa Street, an address that will forever be hallowed ground of an epiphany. The word went forth, and it reached a vast audience. Whether it was early in the morning or near midnight, believers were being uplifted at this ongoing revival.



C.P. Jones

Photo courtesy of Mother Anita Bingham Jefferson

THE POWERFUL PAST

The first decade of the Church Of God In Christ, Inc. clearly revolved around the lives of two gifted and dynamic leaders: C.P. Jones and C.H. Mason. It was during the late 19th century that God moved through the profound preaching of Charles Harrison Mason and the proficient articles and hymns of Charles Price Jones, to establish sanctified congregations worshipping under the banner of the Church Of God In Christ throughout the South and Southwest. Established in 1897, the Church Of God In Christ is indisputably

the first legally charted organization that would form under the banner of Holiness-Pentecostal denominations in America.

It is well-documented that God revealed the name Church Of God In Christ to Bishop Mason in 1897 while he was walking

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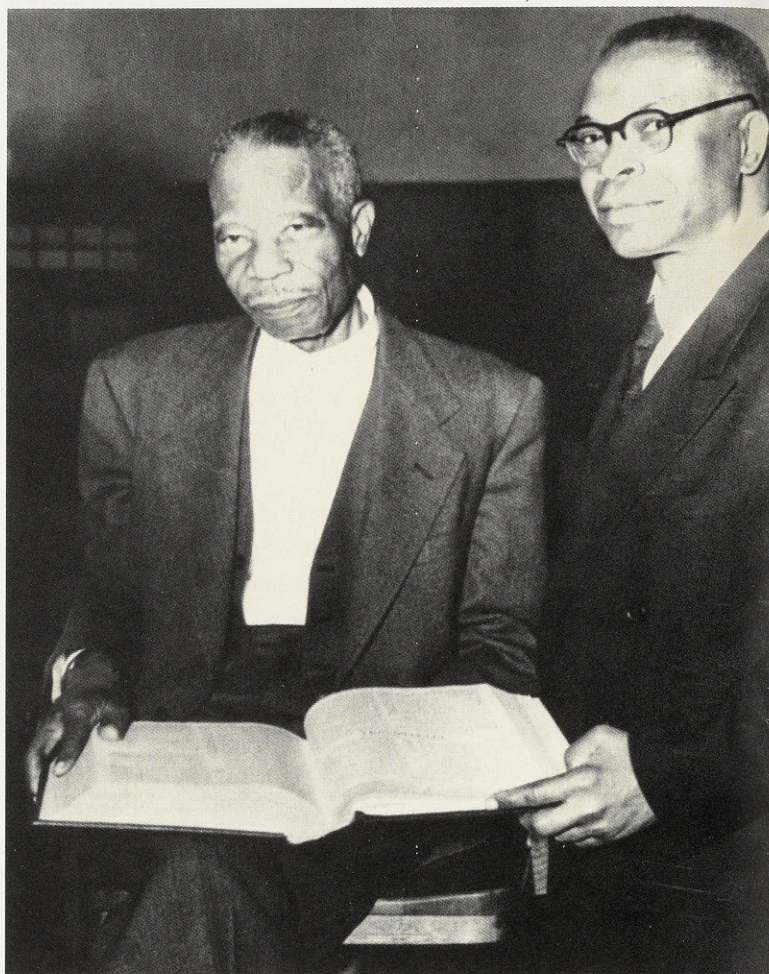
in Little Rock, Arkansas. Two years earlier, he had teamed with Overseer C.P. Jones to implement a new work that they preached out; it was based on the Wesleyan interpretation of doctrine concerning Entire Sanctification as a second work of grace.

Later in 1895, the dynamic Holiness-preaching duo of Mason and Jones initiated Holiness revivals in local Missionary Baptist churches throughout the Lexington, Mississippi, area. The spirited sanctified preachers quickly found themselves excommunicated from the local Baptists associations and were sternly warned against preaching the Doctrine of Entire Sanctification. Undaunted by the rejection of the Baptist's leadership, the trailblazing ministers conducted a "life-defining moment" revival meeting in a cotton gin in Lexington in February of 1896. The first congregation of this illuminating new work was formed shortly after the famed revival.

Although Bishop Mason was the driving force behind the Church Of God In Christ during its formative years, as General Overseer, C. P. Jones held the highest office of leadership. Nevertheless, the two worked together in the unity of the Spirit, with Bishop Mason being highly regarded for his saintly disposition and powerful preaching.

Meanwhile, General Overseer Jones received national acclaim for his hymns, with two of the most popular being *Come Unto Me* and *Deeper, Deeper*. An accomplished writer, C.P. Jones established the publication that was the forerunner to *The Whole Truth*. As the founding editor of *The Truth*, the visionary journalist designed and implemented the format that would lift *The Whole Truth* onto a plane of excellence in Christian journalism which paved the way for it becoming the official news source of the Church Of God In Christ.

The fact that they came from similar backgrounds played a major factor in Bishop Mason and General Overseer Jones working together in ministry as a harmonious unit for more than a decade. Both men were born into unions where the parents had been slaves, but were liberated through the blood of Jesus Christ even



Bishop C.H. Mason, pictured here with O.T. Jones Sr., who served as Second Senior Bishop from 1961–1967.

before the Emancipation Proclamation declared them free, and they prayerfully looked to God for a better life for their families.

In the second quarter of 1906, however, a dark cloud of contention started to form over the sunny valley of solidarity occupied by C.H. Mason and C.P. Jones, when the word-of-mouth reports reached the headquarters of the Church Of God In Christ about the current move of Pentecost in a small church building on Azusa Street. This was an integrated meeting, being conducted by an anointed Black man, who was boldly teaching that neither African-American nor European-American Saints, even though they had embraced sanctification, could Biblically claim the Baptism in the Holy Ghost until they had spoken in other tongues as the initial evidence.


Bishop Mason was already convinced that God had placed supernatural traits in his life which were being revealed through visions. He was excited about traveling to Azusa and exploring an opportunity to have those spiritual gifts enhanced by a super-human transformation.

General Overseer Jones saw no validity to Bishop Seymour's teachings. In fact, the General Overseer was convinced that sanctification was the completion of God's plan of grace. Bishop Mason remained steadfast in his desire to receive all that God had in store for him, and convinced fellow leaders J.A. Jeter and D.J. Young to make a pilgrimage with him to Azusa Street in the City of Angels.



312 Azusa Street

Photo provided by The Pentecostal Heritage Center (Assemblies of God Archives).



In March of 1907, the three holiness leaders arrived at Azusa and instantly witnessed an awesome move of God through the dispensation of the Holy Ghost. They were amazed to see people of various races and creeds worshipping the Lord in equality under the banner of Holiness-Pentecostalism. Many in the assembly spoke in tongues—and there were interpretation of the tongues, along with Revelation Words of Knowledge. Additionally, some were Slain in the Spirit and devils were cast out (exorcism of demons).

Shortly after arriving at Azusa, Overseers Mason and Young were Baptized in and filled with the Holy Ghost, and spoke in tongues. Bishop Mason would waste little time in ministering under the Pentecostal experience. Before returning to Memphis, he would conduct a spirit-filled revival in Portsmouth, Virginia, and in a four month period covering April into July more than six thousand people were saved and about half that number were baptized in the Holy Ghost.

In late July of 1907, a cloud of dissension did erupt over C.H. Mason and C.P. Jones concerning the Speaking in Tongues as initial evidence of receiving the Holy Ghost. The General Overseer rejected Bishop Mason's Pentecostal position that the act of Speaking in Tongues affirms the indwelling of the Holy Ghost, after receiving the report from Mason in Memphis.

After Bishop Mason refused to recant his views about the Baptism in the Holy Ghost during the convocation of the Church Of God In Christ in August of 1907 in Jackson, Mississippi, the General Assembly withdrew the right hand of fellowship from him. He then proceeded to send letters to the members who had indicated that they shared his views on Speaking in Tongues as initial evidence, in which he asked them to meet him in Memphis, Tennessee.

The Pentecostal Assembly did indeed meet in Memphis, in September of 1907. At this historic meeting the delegates tapped Overseer Mason as their Chief Apostle, and voted to convene a Holy Convocation in Memphis annually from November 25 to December 14.

The two years following the first Holy Convocation, General Overseer Jones challenged Bishop Mason over the use of the name and charter of the Church Of God In Christ. Finally in 1909, the duly-appointed court of Shelby County, Tennessee, ruled that Bishop Mason and his Pentecostal segment of the Church had the right to use the name Church Of God In Christ. Overseer Jones moved expeditiously and restructured his Wesleyan-Holiness faction into a new denomination known as the Church of Christ Holiness, U.S.A.

Operating from its home base of Memphis—the Jewel City on the Mississippi River—the Church Of God In Christ experienced an explosive expansion. This impressive growth started in the South where the move of Pentecost lit up African-American communities like a fireworks display on Independence Day. Bishop Mason preached the message of Pentecost with boldness and clarity, establishing new congregations along the way. The

Founding Father of the Church Of God In Christ exhibited his exceptional organizational skills in managing the ongoing growth of the denomination. He established Jurisdictions and appointed Jurisdictional Bishops to serve as the governing body and structured them in a way that allowed the Church to expand into all of the states of the Union by the end of World War II.

Meanwhile, as the Pentecostal movement engulfed every segment of the American society, Bishop Mason emerged as a highly respected leader among both Black and White Pentecostals. Two eminent theologians, Bishop Ithiel Clemmons and Dr. Vinson Synan, have written extensively about Bishop Mason's prominent role in the White Pentecostal Movement. Bishop Clemmons presents comprehensive coverage on that subject matter in his book, *Bishop C.H. Mason and the Roots of the Church Of God In Christ*. (Please see "From the Editor" for additional information on these two distinguished scholars.)

Dr. Synan details Bishop Mason's influence on the White Pentecostal Movement in chapter six of his book, *The 20th Century Pentecostal Explosion* (Creation House Publishing). In this chapter, Dr. Synan talks about The Gentlemen's Agreement that Bishop Mason had with hundreds of White Pentecostal preachers who were ordained by our Founding Father, and received ministerial credentials from the Church Of God In Christ during the duration preceding World War I.

The prolific author notes that this ecclesiastical pact developed in part due to the fact that for years, the Church Of God In Christ was the only incorporated Pentecostal denomination in the nation. He explains that in order for a minister to be certified to perform marriages, to be deferred from the draft, or to obtain clergy permits, he had to prove that he had been ordained by a religious body that was officially recognized by the Federal government. Bishop Mason and the Church Of God In Christ had both credibility and visibility by having a legal charter which made it a prestigious move for hundreds of White ministers to join the Church, Synan explains. Additionally, Bishop Mason's powerful preaching, charismatic personality, and brotherly love, despite segregation, attracted thousands of Whites, Synan writes.

True to the call of Jim Crow, many White pastors began to hold separate Bible Conferences while still recognizing Bishop Mason as their spiritual leader. Eventually, a Gentlemen's Agreement was reached that allowed White ministers to be ordained by Bishop Mason, but they could minister to all White congregations, the stipulation being that the White ministers had to meet the requirements for ordination.

Dr. Synan goes on to chronicle the founding of the (now predominately) White Pentecostal denomination, the Assemblies of God in Hot Springs, Arkansas, in April 1914. The overwhelming majority of the White ministers carried credentials with the Church Of God In Christ, but they were unhappy with the Gentlemen's Agreement. They wanted their own charter and body.

The demise of the Gentlemen's Agreement spurred leaders of the White Pentecostal denominations to honor the Church Of

God In Christ as the premier Black Pentecostal body in the nation. Based on the findings of such noted theologians and scholars as Bishop Ithiel Clemmons and Dr. Vinson Synan, however, for the Assemblies of God, the Church Of God In Christ is just not the preeminent Holiness-Pentecostal denomination in the United States, or a Sister Body: it is indeed The Mother Church.

Following World War II, America was ushered into what some sociologists and historians refer to as the Industrial Revolution. Millions of Blacks from the South journeyed to such major urban centers as New York City, Detroit, Boston, Chicago, Philadelphia, and Los Angeles. They were intent on eradicating themselves from the cycle of poverty directly tied to the agrarian-controlled economy of the South. The hard working Black Americans were hopeful of securing financial stability by getting jobs in the various factories and manufacturing plants in the urban centers north of the Mason-Dixon Line. In fact, a similar migration also occurred following World War I.

As they settled north of the Mason Dixon Line, Black Americans held on to their Christian faith and implanted the church or denomination of their choice into their new communities. For many people of color, the Church Of God In Christ was their spiritual and social connection. At first, the majority of the Church of God In Christ's worship facilities were confined to storefront buildings. As the Church grew in prominence, however, the Saints began to purchase impressive structures from White congregations who were involved in both spiritual and social White Flight.

Once the Church Of God In Christ became a fixture in the culture of Black Americans who were settling into metropolitan/urban areas, the denomination experienced a membership explosion that was similar to the influx that had taken place in the South and Southwest. At Bishop Mason's death in 1961 at age 95, the Church Of God In Christ had grown to more than 400,000 members.

The Church continued to grow numerically and influentially under the following leaders: Bishop Ozro Thurston Jones Sr., Second Senior Bishop, 1961–1967; Bishop James Oglethorpe Patterson Sr., First Presiding Bishop, 1968–1989; Bishop Louis Henry Ford, Second Presiding Bishop, 1990–1995; Bishop Chandler David Owens, Third Presiding Bishop, 1995–2000; Bishop Gilbert Earl Patterson, Fourth Presiding Bishop, 2000–Present.

Starting with Founding Father Bishop C.H. Mason, the Church Of God In Christ has provided exemplary leadership to Christendom. With insightful, innovative, and anointed leadership, the Church has been able to make a tremendous impact on the Holiness-Pentecostal Movement. In fact, a number of Holiness and Charismatic groups have borrowed heavily from the Church Of God In Christ's worship format. Additionally, other groups pattern their national or regional meetings after the Church Of God In Christ.

It is not uncommon to see bodies that once opposed the Pentecostal stand of the Church Of God In Christ to now refer

to themselves as Saints, conduct special conventions such as Women's Conferences and Empowerment Workshops, and discard the hymnals for a Black Gospel Choir style of singing. The Church Of God In Christ's influence on the ministry of music is a story within itself.

Dr. James Boyer, a distinguished educator and founding pastor of Fellowship Temple Church Of God In Christ in Manhattan, Kansas, makes the following observation about the Church's musical impact on worship and the recording industry: "While some reformations denounced the use of musical instruments with church music, the Church Of God In Christ has always embraced the use of instruments. While we have orchestras, bands, and symphonic units today, the first accompaniments were the tambourine and the guitar," he said. "Within the last three decades, the Church Of God In Christ has expanded its boundaries in the gospel recording industry, and now has publishers of gospel music, arrangers, producers, performers and distributors of this most powerful music. For many, it is one of America's most moving musical expressions. This unique, inspiring sound also is considered as evangelistic music more than for any other purpose," Dr. Boyer concludes.

Additionally, Dr. Boyer notes that the Church Of God In Christ began to make an enormous impact on the Gospel Music Industry in 1968, when First Presiding Bishop J.O. Patterson Sr. appointed Dr. Mattie Moss Clark as National President of the Church's Music Department. He describes Dr. Clark's tenure (from 1968 until her death in 1994) as that of a trailblazing pioneer in the Gospel Music Frontier.

"During her tenure, Dr. Clark instituted what was known as *A Song Is Born*," Dr. Boyer recalled. "This provided a platform for new, young writers of the Church Of God In Christ gospel music to share their songs with the national choir and possibly be included on the annual recordings Sister Clark did with the choir—usually during the United National Auxiliaries Convention—now known as AIM (Auxiliaries in Ministry)."

Dr. Boyer credits Dr. Clark with producing the most anointed recording ever recorded by the Church's National Music department. "It occurred during the 71st International Holy Convocation in 1971," he said. "Dr. Clark was holding one of her Midnight Musicals and the resulted double album featured the Church Of God In Christ International Mass Choir. The album was titled *Because He Lives*. Among the soloists on this historic recording were Betty Ransom Nelson, Richard White, Dorinda Clark, Hank Reed, and Twinkie Clark, who also was the lead organist."

This recording highlighted the Church Of God In Christ's influence on the Gospel Music Industry going all the way back to the Golden Age of Gospel Music (1945–1965), Dr. Boyer told *The Whole Truth*. Some of the most visible Church Of God In Christ's recording artists during Gospel Music's Golden Age included Sister Arizona Dranes, Sister Rosetta Tharpe, Sister Ernestine Washington, Elder Utah Smith, Sister Goldie Haynes, The Anna Crockett Singers, The Gay Sisters, The Charles Taylor Singers, The O'Neal Twins, and Mattie Moss Clark, with the

A number of noted theologians have credited Fourth Presiding Bishop G.E. Patterson for elevating COGIC to a new level of prominence during his historic tenure.

Southwest Michigan Choir.

The rich legacy of the Church's influence on the gospel music industry was continued into the 1970s, 1980s, and into the 1990s, through such talents as Andrae Crouch, Sandra Crouch, Walter Hawkins, Edwin Hawkins, The Clark Sisters, Timothy Wright, Tramaine Hawkins, and the entire Winans singing aggregations. Of course, many of these singers are no longer active with the Church Of God In Christ, but they without question did launch their musical careers while being nurtured by the Church Of God In Christ's tradition of music, Dr. Boyer notes.

The African-American Experience is a special category of music that is deeply rooted in the Church Of God In Christ's tradition of music: the chant of the African tribal chief, the coded messages in the songs being sung by the slaves while laboring in the fields, the agony of a Black man who is being paid less than half of the wages for the same work rendered by his White co-worker, and the ecstasy that comes from being saved and filled with the Holy Ghost. This pathos and varied emotions are reflected in both the worship and recorded music of the Church Of God In Christ. The diverse and awesome musical presentation has often been referred to as *The Sanctified Sound*.

Currently, the Church Of God In Christ is maintaining its strong presence and influence in the gospel music arena through such artists as Dr. Rance Allen, Karen Clark-Sheard, Dorinda Clark-Cole, Kierra (KiKi) Sheard, Smokie Norful, and the sister duet known as Mary, Mary. In addition, the storied tradition of the Church Of God In Christ International Music Department continues under the direction of the multi-talented Professor Iris Stevenson, the department's president.

Yes, the doctrine, leadership, worship format, music, and parishioners of the Church Of God In Christ have bequeathed a rich legacy not only to the Holiness-Pentecostal Movement, but to the entire culture of humankind as well.

THE PROPITIOUS PRESENT

Today, with more than five million members, the Church Of God In Christ is the fourth-largest denomination in the nation. The internationally renowned Holiness-Pentecostal body has evolved from a mostly agrarian membership to being represented by every professional and career category in America.

No longer does mainstream America look at this body with scorn or disdain, or dismiss the membership as being the Sanctified Church or Holy Rollers. The majority of American society readily recognizes the leading figure in the Holiness-

Pentecostal Movement as being the Saints of COGIC.

In fact, the impact of COGIC's influence on the Holiness-Pentecostal reformation is clearly reflected in the following movements: The Full Gospel Baptist Church Fellowship International, The Redeemed Pentecostal of Deliverance Fellowship, and the Independent Holiness Churches Association. The groups' organizers obviously used COGIC's structure and doctrine as a blueprint for developing their movements.

A number of noted theologians have credited Fourth Presiding Bishop G.E. Patterson for elevating COGIC to a new level of prominence during his historic tenure. This is due in part to the fact that the Presiding Bishop presents an anointed message that transcends race, gender, and denominational boundaries, they said. In expanding COGIC's vision to include a global society, Presiding Bishop Patterson has implemented such innovative ministries as COGIC Charities. This proactive ministry is designed to help the Church meet the challenges of those who are facing various needs related to natural disaster or community-related ills. Through COGIC Charities, the Church contributed \$425,000 for the victims of the tsunami that devastated Indonesia, Africa, and Haiti.

Another example of the Presiding Bishop's innovative leadership can be seen in the partnership that the Church entered into last August with the Assemblies of God. In this joint initiative, the world's two largest Holiness-Pentecostal denominations are supporting the School of Urban Missions (SUM). Established by the Assemblies of God, SUM is a Bible College that equips indigenous leaders from America's urban communities by offering an affordable theological education, while combining academic instruction with practical hands-on ministry.

This historic partnership marks the first time ever that the two culturally diverse denominations have a unified vision. Officials from the Assemblies of God told *The Whole Truth* that plans for this "unified vision" call for the two denominations to expand their current resources, increase dynamic educators, and enhance established campuses with opportunities for growth.

Since the initial founding in 1897 in Lexington, Mississippi, and its re-establishment in Memphis by founder Bishop C.H. Mason in 1907, this predominately Black body has impacted all segments of Christendom throughout the world. People from every station of life in our global society are embracing COGIC and Bishop Mason's biblical concepts on experiencing a spirit-filled life.

Since the initial founding in 1897 in Lexington, Mississippi, and its re-establishment in Memphis by founder Bishop C.H. Mason in 1907, this predominately Black body has impacted all segments of Christendom throughout the world.

Hilton Franchise Signed as Part of Historic Chisca Hotel Redevelopment Plan

by Joyce Walker-Tyson/Contributing Writer

THE MEMPHIS, TENNESSEE-BASED CHURCH OF GOD IN CHRIST, INC. has reached an agreement to redevelop the historic Chisca Hotel and surrounding property in downtown Memphis. The project is believed to be the first in which an African-American denomination has taken a lead role in downtown revitalization in a major city.

Bishop Gilbert E. Patterson, Presiding Bishop of the Church Of God In Christ, announced through the church's General Board Committee—which includes Bishop N.W. Wells Jr. and Bishop W. W. Hamilton, along with Bishop C.M. Ford, who is the Chairman of the National Board of Trustees—that the planned redevelopment is a joint venture with a Florida-based development firm, Group One Productions, Inc., and Area Hotels, LLC, a developer of Hilton Hotels.

"It's a great project," said Jeff Sanford, president of the Memphis Center City Commission that is charged with coordinating downtown development. "It will be another anchor project for downtown, particularly for the neighborhoods surrounding the \$250 million FedEx Forum that opened last September."

The project, which could begin by the end of this year, is to include a new 110-unit Hilton Homewood Suites and the redevelopment of the Chisca Hotel into a 150-room Hilton Garden Inn that will also include meeting and office space.

"For the past four years, under the direction of our Presiding Bishop, Bishop Gilbert E. Patterson, this committee has been mandated to remove the blight that has been on our property," said COGIC general board member and development team leader Bishop Nathaniel Wells Jr.

The 92-year-old Chisca Hotel, at 272 S. Main, is in a neighborhood adjacent to the FedEx Forum and has been unused since the 1980s. The building and property were donated to the church during the tenure of the First Presiding Bishop J.O. Patterson Sr. The planned development includes four square blocks surrounding the hotel.

Making Biblical reference to King David's admonition that God's house should be more beautiful than all others, Bishop Wells called the city of Memphis "our Jerusalem."

"It is in that spirit that Church of God in Christ property

will enhance, beautify, and benefit the city of Memphis. It is the spiritual home of the saints."

Hilton, already a major player in the Memphis area with nine hotel properties in operation, is the most recognized name in the global lodging industry, according to company statistics. The Hilton Garden Inn brand has more than 220 hotels in North America and is ranked highest in guest satisfaction among mid-

scale hotel chains with full service three years in a row, based on a J.D. Power and Associates study.

The Homewood Suites by Hilton is a residential-style hotel that targets business travelers who may be on the road for several nights and offers separate bedrooms, fully equipped kitchens and high-speed Internet access for about the same price as a single hotel room. In addition, guests receive a complimentary hot breakfast daily and a light evening meal Monday through Thursday.

With the exception of some repairs and landscaping,

the Chisca Hotel exterior will remain essentially the same under the Garden Inn banner, said Area Hotels developer Sid Saleson.

"Most of what we have to do will be on the interior," Saleson said. "After all, the building has always been a hotel and that will work just fine for us."

The hotel's size and location should place it in the category of boutique hotels that are popular in cities such as New Orleans. Saleson said no design renderings had been developed as yet for the Homewood Suites property.

Sanford called the proposed \$80 million project "the last and the best of several plans that have been under discussion for several years." He said that he and Memphis Mayor Willie Herenton expect the project to serve as a catalyst for additional development along South Main and the immediate area.

Bishop Wells and committee members are nearing agreement with another developer to build a 250-unit residential complex on the property as well.

"Several years of patience and hard work are now paying off," Sanford said. "With residential and hotel occupancy, there will be a need for additional service businesses in the area which will, in turn, spur even more growth. That's what makes downtown development work."



The Chisca Hotel in Memphis

customer service update

The staff of *The Whole Truth* is committed to excellence in Customer Service. In keeping with that commitment, the following is an update on our ongoing efforts to deliver the publication to you in a timely manner:

SUBSCRIPTION DELIVERY TRACKING PROJECT

We recently completed a tracking project that was designed to contact all persons who had subscribed to *The Whole Truth* during the past calendar year. Additionally, a special listing of subscribers who had advised us that in the past that they had not received their subscription in the mail were also contacted via a mailed questionnaire.

This tracking system is aimed at ensuring that all subscribers are receiving *The Whole Truth* in the mail each quarter and that they know their renewal date. The response to the questionnaire gives conclusive proof that the overwhelming majority of our subscribers are receiving *The Whole Truth* by way of the U.S. Post Office each quarter at the correct address. This coincides with the U.S. Post Office's confirmation of mailing after each issue is mailed from the Main Post Office in Memphis, Tennessee, after being pre-sorted and labeled by our mailing vendor.

RENEWALS ARE DUE ANNUALLY

Many of you have advised us that although you do know exactly when you first subscribed, you do not know your renewal date. Please be advised, that your renewal date, is the same month and day of the original subscription date. For example, if you initially subscribed 1-1-01, your renewal date is 1-1-05, 1-1-06, 1-1-07, and so on. In fact, it is the same format that is used in observing your birthday or wedding anniversary.

WORDS OF ENCOURAGEMENT FROM THE SUBSCRIBERS

A number of our subscribers have taken time from their busy schedules to write or call us with words of encouragement and kudos.

Bishop Martin Luther Johnson, Jurisdictional Prelate, New Jersey, First Jurisdiction, called to say:

"This is a first class publication ... the articles are well-written ... it looks like something a Corporate 500 company would produce."

Elder Booker T. Horner of Stuttgart, Arkansas. writes:

"The Whole Truth magazine has been such a good read, I can not seem to put it down ... I wish every member in the COGIC would get one."

Mother Essie Mae Hall of Cayuga, New York. writes:

"Thanks so much for getting out The Whole Truth. Much love to you and the entire staff!"

The COGIC Impact on Other Reformations

by Dr. James B. Boyer, Ph.D., Professor Emeritus, Kansas State University; Pastor, Fellowship Temple COGIC, Manhattan, Kansas

THE CHURCH OF GOD IN CHRIST INC., headquartered in Memphis, Tennessee, has congregations all over the United States and more than 50 foreign countries. As a “denominational” body, it is younger than the Baptists or Methodists or Presbyterians, but its impact on non-COGIC congregations has been phenomenal as reflected in several areas of church organization, worship sequences and ultimate outcome.

At this writing, there are thousands of local COGIC congregations and there is great similarity among all of them. Not only did Bishop Charles Harrison Mason inject a philosophy of “celebratory” worship, but he encouraged the saints to maintain a certain identity of holiness which would be unlike any other reformations.

While many of the early COGIC congregations were made up of persons with rural backgrounds, between 1914 and 1924, Bishop Mason developed an “urban strategy” which included sending evangelists (many of whom became Pastors) and families (teams) to every major metropolis in the USA. This continued for many years as thousands of African-American families moved from rural (mainly southern) localities to cities in almost every state.

Wherever COGIC congregations were established, it caused tremendous excitement. Although our international head-

quarters is Memphis, COGIC grew and thrived because of the establishment of local congregations in local communities—touching the lives of people who had not heard of the Holy Ghost. They had not witnessed the “electrifying” worship services such as those conducted by COGIC congregations. It was exciting and drew the serious-minded about going to heaven, as well as those who were just curious about the celebratory worship experience which the saints brought with them.

Because these “electrifying” worship experiences had such an impact on people, many of them had a deeper experience with Christ—a real “born again” transformation—and received the Holy Ghost. In the early days of COGIC, there was widespread belief that no one could live free from sin. This was taught from pulpits of many other reformations. Eventually, many chose COGIC as their “home church,” leaving those congregations which declared an inability to live free from sin.

One of the first lessons of impact gained from COGIC congregations was the joy of “worship celebrations!” Bishop Mason taught that worship should be a time of celebration of God’s goodness, a time of recognition of survival, a time of reflection on the fact that God has made a way yet another day, another week. Culturally, many African-Americans had few other social or cultural outlets and church attendance was a major activity throughout the week. Sundays became major times for celebratory worship. Those who had been downgraded all week could show up at

church and be highly respected leaders within the congregation.

While Baptists, Methodists, Adventists, Presbyterians, and others were promoting a certain kind of social dignity, COGIC was promoting a personal relationship with God which could be retained through the Holy Ghost (a keeping power). COGIC taught its members to be proud of their new found relationship with God and to “testify” of their overcoming experience.

COGIC’s teaching against smoking cigarettes, pipes and cigars, and its steadfast message against the consumption of alcoholic beverages as well as its teaching against gambling, profanity, lewd dancing, and nightclub participation drew the attention of thousands of people.

BROTHER & SISTER (VERSUS MR. & MRS.)

As recently as the 1950s and the 1960s, many other reformations did not refer to their members as Brother and Sister but as Mr. & Mrs. (Jones or Smith). COGIC’s public use of the family references (Brother and Sister) influenced other reformations to adopt this practice.

CAMP MEETINGS VERSUS STREET MEETINGS

Although the Baptists and others were holding Camp Meetings back in the late 1800s, COGIC evangelists would go into a community or town and actually hold “street meetings,” teaching holiness and the Baptism of the Holy Ghost. No building, no pews or other modern conveniences—just their “electrifying” style influenced many to stand and listen to the Word of God from these holiness evangelists. (A personal note: My maternal grandmother, a COGIC evangelist, once held street meetings in Florida and some 52 persons got saved under a tree).



We are a church which teaches that systematic church attendance is essential to a healthy relationship with God. COGIC knows that we represent God's agency on this earth and so we teach clean living, and the transferring of this cleanliness into our homes, or jobs, or daily functioning.

Bishop Mason taught that the experience with God was more important than all of the temples, instruments, and other normal "church equipment" one could gather. It should also be remembered that in those days, there was usually not a requirement for a parade permit or other authorizations, and the persons living in these essentially Black communities were impressed with this new experience brought by these evangelists.

ADOPTION BY OTHER REFORMATIONS

Noticing these attractive moves, other reformations began adopting the titles of Brother and Sister. Many began using tambourines and drums which they learned from COGIC celebratory worship experiences. The pattern of jubilant worship was adopted—a major departure from the solemn services they had known.

THE MUSIC

The music in COGIC did not adopt the traditional "Negro Spirituals" used by many congregations, but chose music which brought joy, celebration, and a spiritual release from any life experiences. Bishop Mason taught that the songs should "minister" to the congregations, the listeners. The songs, then, were declarations of overcoming, songs of invitation to try God, or songs that denounced the devil in all of his approaches.

In addition to the traditional "Blood Songs" one could hear, there was *Power In the Blood* and *I Know It Was the Blood or The Blood Done Signed My Name*. These were staples in the choice of songs used for worship. It should be remembered that COGIC did not have formal choirs in its first 40 years or so. The entire service consisted of congregational, unrehearsed music. The use of additional instruments such as trumpets, trombones, drums, rubbing boards, and Congo Drums were all common in COGIC services, at a time when other reformations depended solely on the piano. Today, any number of musical instruments may be found in other reformations as they worship.

COGIC'S IMPACT ON CHURCH ORGANIZATION

One of the common elements of COGIC organization is the Minister's increasing role of collaborating with other leaders in the local congregation. Each member was made to feel he or she had a "determining role" in the church's operation, even when much teaching was focused on obeying leadership. COGIC has always attempted to collaborate with the saints and share the vision for improved worship and temples and the acquisition of properties for worship. This is a factor which was rarely promoted in other reformations. Today, it is quite common for the lay membership to have a voice in church matters. This does not mean that other reformations don't have Stewards or Deacon Boards, but it emphasizes the collaborative design of the COGIC Saints. After all, Bishop Mason taught that each congregation was a family of brothers and sisters. Within the family, all members are respected and heard.

COGIC'S MESSAGE

COGIC has always taught that one could live free from sin. When unsaved persons heard this message, many wanted to live without sin and insure their "going to heaven" when this life is over. Today many other reformations teach that you can go to heaven from any congregation. Of course, part of this is the effort to retain our institutional churches and congregations. But it is interesting to discover that COGIC provided the pattern for such messages. Also, the messages were delivered with an anointing and a fervor not usually seen in other reformations. The Evangelists and Pastors delivered messages with an uncompromising, no-nonsense conviction: "It's holiness or hell!" This fascinated listeners and many of the early COGIC congregations were heavily composed of those who heard the unadulterated Word of God by COGIC messengers, left their old churches, and became convinced that the power of these messages would be what they needed.

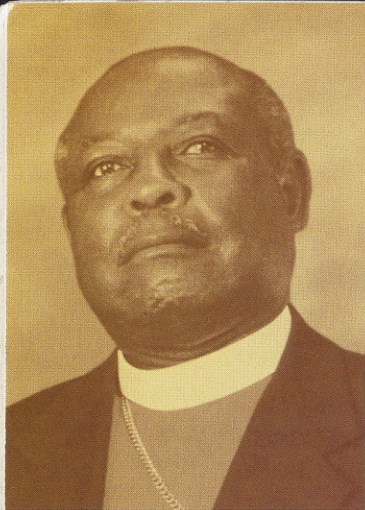
THE ULTIMATE OUTCOME

People who had been taught to "join the church" but had not been taught to embrace holiness and sin-free living were impacted by these services and messages brought by holiness messengers. Consequently, many got saved, began to understand holiness living, and identified with COGIC. For a while there was a "distancing" between COGIC congregations and these other congregations because of these different perspectives.

Today, many other reformations have embraced our style, our message, and our organizational structure. Our church's main agenda will always be soul-winning and Biblical knowledge—but we are also a compassionate center. We are a church which teaches that systematic church attendance is essential to a healthy relationship with God. COGIC knows that we represent God's agency on this earth and so we teach clean living, and the transferring of this cleanliness into our homes, or jobs, or daily functioning.

The Church is a universal gathering place. One does not have to be on parade, on guard, or on anything. One can just BE! God loves us just as we are, but we teach taking the yoke upon us and learning more about his wonderful power. Our houses of worship now teach that there does not have to be a conflict between our faith and our intellect—but we must remember that the letter killeth and the spirit maketh alive.

We pray that COGIC will continue to influence others toward holiness and that it will stand as a leading force in our religious culture. We make a joyful noise—and promote a sound from heaven. Everywhere COGIC was established, the impact was felt. Thank God, it is still being felt today!



FOOD FOR THOUGHT: SUBJECT MATTER FROM THE HOLY BIBLE

Exploring Theological Themes: What is Theology?

By Bishop Martin Luther Johnson, M. Div., Ph. D., Jurisdictional Prelate, New Jersey, First Jurisdiction

TO THE CHURCHES OF GALATIA, Paul writes these words: "God sent His Son, born of a woman, born under the law ...," (Galatians 4:4). What Paul is suggesting is that the event of the ages, the fulfillment of prophetic predictions, and the culmination of the long wait for the divine promise of salvation have arrived.

Theologically and historically, the advent of Jesus Christ was orchestrated by the divine time clock. Jesus was not born a minute early nor a minute late; rather, he was born at the right time, the only time he could have been born. Paul seeks to make this very clear in his usage of the Greek vocabulary at the point where he deliberately uses the word *chronos* (clock time) as opposed to the word *kairos* (the only time). But in the letter that Paul writes to the church at Rome, he states: "For when we were yet without strength, in due time (*kairos*, the right time) Christ died for the ungodly." What the Apostle Paul wishes us to know here is that Christ was both an historical personality and a divine being.

The advent of the Christ of God revealed in human flesh set in motion a spiritual dynamic with far-reaching implications for Christian ministries. The essence of that dynamic is captured within the confines of the theologies set forth in both the Old Testament Scriptures and in a number of New Testament letters. The primary focus of Jesus' ministry was/is total liberation from systems, ideologies, and sins that seek to render persons less than totally free human beings. The essence of that dynamic is captured within the confines of the theologies in the Scriptures. The human predicament, whatever that means, is not beyond the reach and rescue of the Christ of God.

The Church Of God In Christ stands at a significant crossroad in her relatively new, rich, and glorious earthly pilgrimage; and, as it is with other earthly and historical organizations, the church is faced with the colossal task of providing quality spiritual ministries to a hurting and broken humanity. The basis and norm for Christian ministry must be the message of the historical Jesus as is located in the New Testament Scriptures. In addition to taking advantage of the power and resources of Scripture, there is

available to us a number of social and secular resources that have proven growth-enhancing for persons who reflect both the medical and spiritual perspectives.

Each academic discipline is literally filled with what is called technical nomenclature, or the vocabulary utilized to convey, express, and communicate to the reader what the basic content, nature, and purpose of that discipline is. The medical, philosophical, scientific, and biological fields are a few that use languages that are unique to those professional fields. While this is true of the above-mentioned fields, one need only to visit the theological community to suddenly realize that the theological vocabulary is also literally saturated with a number of words that are used to convey the contents of theology.

This article is somewhat of an exploration of theological themes, language, thoughts, and approaches that might provide some insights for those who harbor some fears and misconceptions of theology—the queen of sciences. There are some profound teachings found within the confines of the biblical records, if one dares to open the records and explore them under the directions of the Holy Spirit.

The use of the term "Holy Spirit" here is deliberate, because the Holy Bible is the Word of God written by holy persons as they were moved upon by the Holy Spirit. Therefore the guidance of the Holy Spirit is the eternal prerequisite to an adequate understanding of the Word of God.

When one uses the term "Moved upon by the Holy Spirit," the complete elimination of all human involvement is not inherent within the term. The writers of the biblical records were persons of time and history: *their* times and *their* histories. Thus they were influenced, informed, molded, and motivated—to some degree—by the social, political, economic, and religious situations and developments of their times. Therefore the writing of the Holy Bible under the directions of the Holy Spirit did not rob the Holy Spirit of His power, nor did the Holy Spirit rob the writers of their socio-cultural histories.

What follows are some explorations of the biblical records in order to arrive at some point of understanding of the message of

The primary focus of Jesus' ministry was/is total liberation from systems, ideologies, and sins that seek to render persons less than totally free human beings. The essence of that dynamic is captured within the confines of the theologies in the Scriptures. The human predicament, whatever that means, is not beyond the reach and rescue of the Christ of God.

Jesus, and Paul, and other writers' efforts to articulate the contents of that message to a people who are awaiting a deeper understanding of the Words of eternal life. We will commence this series of articles by visiting Paul's letter to the churches of the region of Galatia. But what might prove helpful to the reader is to visit a few definitions of theology and look at some of the contemporary approaches to dealing with biblical contents.

DEFINITIONS OF THEOLOGY

There are as varied and numerous Theological definitions as there are theologians. The content and character of a theology is essentially reflective of the socio-cultural and religious milieu out of which the theologian emerges. John Macquarrie, in his book, *Principles of Christian Theology*, suggests a basic function of the theologian and of the theology espoused as being, "Loyal to the faith he seeks to express and relevant to the community it seeks to address".⁽¹⁾ While this definition suggests loyalty and relevancy, James Cone, in his book, *A Black Theology of Liberation*, defines theology as, "A rational study of the being of God in the world in the light of the existential situation of an oppressed community".⁽²⁾ Rudolph Bultman is of the position that, "Theology is the explication of both the implicit and explicit message of the New Testament".⁽³⁾

Seward Hiltner, in his book, *Theological Dynamics*, defines theology as a, "Reflective and implicative enterprise that might or might not be religious".⁽⁴⁾ While Hiltner suggests that religion is not necessarily theology, he concludes that the consequences of theology transcend the parameters of religion. The definitions of theology are varied and numerous and will depend largely upon the perspectives of the theologians.

I, as a "sometime" theologian, am part of a religious community that has provided me with a rich heritage and a strong religious tradition upon which I can draw for a definition of theology. Theology for me is a human attempt (under the unction of the Holy Spirit) to talk about, to understand, and to interpret the activities of the beyond-the-human and relate their meanings to the existential situations of people.

Therefore, for me, theology is not merely God-talk or just talk about God, but it is to understand what God means to the whole of life now. For instance: What does the message of the Jesus of history that was spoken 2000 years ago have to say to me and to my situation *today*?

EURO-AMERICAN THEOLOGY

The total focus, aim, and ultimate goal of theology is to allow the message of Jesus to provide relevance and meaning to the intended audience. That message is to bring total liberation from all of the social, political, economic, religious, and evil systems which seek to dehumanize, depersonalize, demoralize, disenfranchise, demean, and render the person less than a complete and whole person in this world.

The theologian is both a theologian and a philosopher. As a theologian, the function is that of an exegete, or one who explicates, elucidates, and makes the message relevant. This task requires the use of the most coherent and understandable language available. A basic presupposition is that there is a message of both hope and doom located in the Word of God. As a philosopher, the function is not only to be a lover of truth and wisdom, but to raise questions that lead those who *would* be lovers of truth and wisdom to truths which are sometimes concealed in life.⁽⁵⁾

Theology—its role and function—depends largely upon the religio-cultural perspective of the theologian. The definition of theology that has as its core *liberation* is a rather safe definition if you are referring to Black and Third-World theologians, but to have the audacity to suggest that liberation is the core of all theologies is a false assumption, if by liberation you mean freedom from the socio-political and economic systems that tend to render man less than a total person.

It seems quite significant to me, as a person of the twentieth-century, that during the eighteenth century the Bishop of London saw no inconsistency between slavery and Christianity. Therefore, a slave-holder could be both a slave-holder and a Christian simultaneously and fail to come under any condemnation of the Church, of the Wrath of God as interpreted by a number of White theologians.⁽⁶⁾ But the Bishop was not alone in his theological position—a large number of African-American Church leaders also justified slavery by reading into both Old and New Testament passages what they promoted as God-ordained second class human beings.⁽⁷⁾ It would be unfair to suggest that all White theologians and church leaders were pro-slavery, just as it would be unfair to suggest that all of them were anti-slavery, but the pro-slavery group seemed much larger than the latter.

Let me raise the question as to what the theologies of Karl Barth, Rudolph Bultman, John Calvin, Martin Luther, and Paul

The writers of the biblical records were persons of time and history: their times and their histories. Thus they were influenced, informed, molded, and motivated—to some degree—by the social, political, economic, and religious situations and developments of their times.

(1) John Macquarrie, *Principles of Christian Theology*: (New York: Charles Scribner's Sons 1977), p. 1.

(2) James Cone, *A Black Theology of Liberation*: (New York: J.B. Lippencott Company: 1970), p. 17.

(3) Rudolph Bultman, *The Theology of the New Testament*: (New York: Charles Scribner's Sons, 1955), p. 26.

(4) Seward Hiltner, *Theological Dynamics*: (Nashville: Abingdon Press, 1972), p. 185.

(5) James Cone, *God of the Oppressed*: (New York: The Seabury Press, 1975), pp. 8–10.

(6) Carter G. Woodson, *The Negro Church in our History*: (Washington, DC.: The Associated Publishers, Inc., 1922) pp. 61–70.

(7) Clement Eaton, *The Freedom-of-Thought Struggle in the Old South*: (New York: Harper & Row, 1964), pp. 290–292.

"It seems to me that the answers to these ultimate questions lie within the confines of God's Word rather than in some esoteric theologies that are formulated apart from the situations of those they seek to address ... the on-going task of theologians is to explore the biblical records and human experiences and predicaments to provide solutions and answers to the existential problems and questions which plague humanity ..."

Tillich mean to a poor Black man whose skills are minus the academic and intellectual sophistication that are traditionally a prerequisite to the understanding of those systems? It seems to me that a relevant question is, what do the councils of Trent, Nicaea, and Chalcedon mean to a poor, sick, and hurting White or Black person whose life and future are suddenly being altered by some contagious, incurable disease?

It seems to me that the answers to these ultimate questions lie within the confines of God's Word rather than in some esoteric theologies that are formulated apart from the situations of those they seek to address. It seems to me that the on-going task of theologians is to explore the biblical records and human experiences and predicaments to provide solutions and answers to the existential problems and questions which plague humanity—such as war, poverty, hunger, disease, human hurt, racism, sexism, and other concerns that we experience in this world in which we live and move and strive to live out our personhood.

Euro-American White Anglo-Saxon Protestant theologians have historically, systematically, and systemically addressed theology from their own perspectives and have sought to impose their

results and conclusions upon Blacks and other minorities without seeking input from them, nor the experiences of other and varied perspectives. What the preceding statement means is that the so-called dominant culture assumes to have an understanding of the needs of another's culture and religious experience without asking—and without that input, they proceed to suggest an across-the-board application. This, in my opinion, is an approach that is foreign to the task of theology and is tantamount to the minister offering to be with the patient without ever finding out the location of the patient.

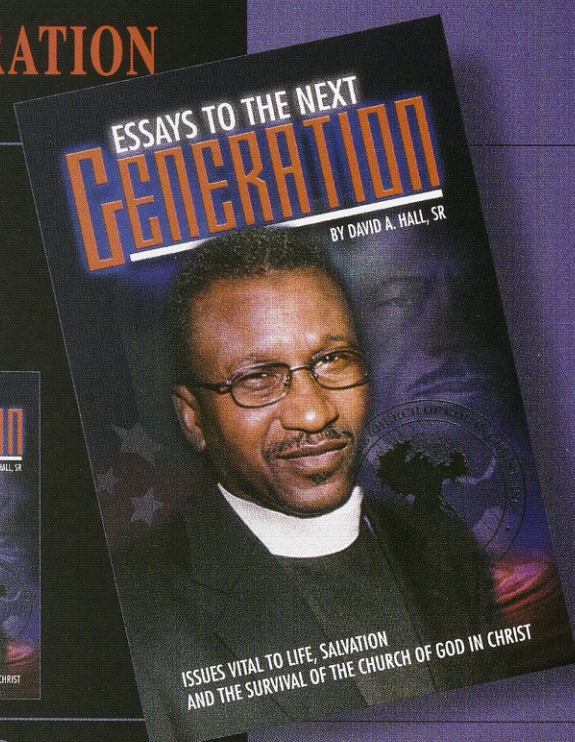
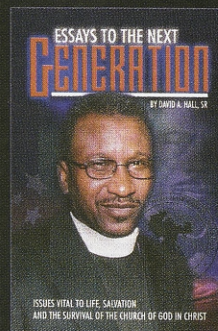
This approach suggests an arrogance—a presumptuousness and a superiority that gets in the way of ministry. In a specific part of this series of articles I will focus on what is called *Practical Theology*. Practical Theology's role is to focus on the church of which the theologian is a part, critique what the church is doing or is not doing, and bring to bear the Scriptures' message to the church. In that role, the practical theologian becomes a prophet who loves the church and chooses to point out the potential ills of the church.

ESSAYS TO THE NEXT GENERATION

By David A. Hall, Sr

TEN ESSAYS TO THE PRESENT AND COMING GENERATIONS ON ISSUES VITAL TO LIFE, SALVATION AND THE SURVIVAL OF THE CHURCH OF GOD IN CHRIST

1. WHY THE ELECTION OF 2000 WAS THE MOST IMPORTANT SINCE 1968
2. TITHING: SOURCE OF REVENUE FOR LOCAL AND NATIONAL CHURCH
3. STEM CELL RESEARCH: MURDER OR MEDICINE?
4. ABORTION: IMMORAL DECISION AND THE COGIC RESPONSE
5. CAN WE SAVE THIS ORGANIZATION? EFFECTIVE GENERAL SUPERINTENDENCY
6. INTERRELATING WITH THE COGIC JUDICIARY BOARD
7. ECUMENICAL RELATIONS: AN EMERGING POLICY
8. GAY RIGHTS! RESPONSE OF THE SANCTIFIED CHURCH
9. WOMEN'S ORDINATION, HAS ITS TIME COME?
10. WARI AND COGIC CONSCIENTIOUS OBJECTION



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Bishop and First Lady Wooten Featured on TBN

by Carolyn Cannon

Saint Louis, Missouri - On Wednesday, June 29, Bishop Lawrence M. Wooten, Prelate of Eastern Missouri/Western Illinois Jurisdiction of the Church of God In Christ and Pastor of Williams Temple Church of God In Christ in St. Louis, Missouri, along with First Lady Shirley A. Wooten, were featured during a live interview with Paul Crouch and Dr. Valerie Saxion on TBN's *Behind the Scenes* program (5 pm, PST).

The opportunity was a direct result of Williams Temple Church Of God In Christ winning the St. Louis Faith and Fitness Challenge, sponsored by TBN in partnership with Charter Communications.

Our Church's doctrine states that we practice Divine Healing and that ... Elders are to pray for the sick, lay hands upon them, and anoint them with oil, and that prayers with faith shall heal the sick and the Lord shall raise them up.

Well, Bishop and Lady Wooten were practicing what the Word and our Doctrine mandates, in regard to healing, but they were practicing it in almost every worship service. Each time Bishop Wooten would call for saints who wanted prayer for healing, the line would nearly wrap around the sanctuary. This continued for months, and the Holy Ghost revealed to them that the enemy was not the cause of many of the afflictions, but that the Saints had poor eating habits, eating too late and too much, eating unhealthy foods, lack of exercise, and failing to drink enough water. In other words, the Saints were not taking care of their Temples and that they should not rebuke the enemy, but instead rebuke the knife and the fork.

With that revelation, about a year and a half ago First Lady Wooten started a nutrition and exercise class, which is held for one hour each Wednesday night at the Church. The nutrition portion is held for thirty minutes and for the last half hour, the exercise session for men is conducted by Deacon Sponge Perkins while the women and children attend an exercise session conducted by First Lady Wooten. Lady Wooten had begun a personal fitness regimen previously and by this time had lost fifty pounds, so she was excited to share with the Saints what she had been

practicing. Furthermore, each Sunday morning during worship, Dr. Delores Gunn, St. Louis County Health Commissioner, would provide advice on health-related topics, and health and fitness information would be inserted into the bulletin. These efforts continued for several months.

As an outcome of these efforts, several of the Saints experienced decreased blood pressure and sugar diabetes levels were lowered (facts which are documented by physicians' statements). The overall health of the Saints began to improve and they were excited—Saints from other churches began to participate in the classes as well!

In January of 2005, we were advised that the TBN Faith and Fitness Challenge was coming to our city. The goal of the challenge was for each team or individual to loose the most weight and/or inches. We decided to participate and formed a team consisting of 25 members. During the 12-week challenge, Dr. Valerie Saxion provided much support in the form of quality weight loss supplements, a free 30-day membership to a local gym, and continuing weight loss education. The Church was hyped—if we won the challenge, our Bishop and his wife would appear on TBN, and the team member who lost the most weight would receive a complete makeover. Williams Temple would compete with seven other churches for this opportunity.

On April 23, 10 of our team members went to the final weigh-in; our team, with a collective weight loss of 87 pounds, had won! Not only that, but one of our members, Missionary Marilyn Davis, had the second greatest amount of weight lost within the entire St. Louis area.

Overall, the Saints at Williams Temple have become more aware of being healthy and staying fit. Furthermore, the Holy Ghost directed Lady Wooten to publish a book which she had written some time ago for the Saints regarding their health and fitness. Her successful and informative Bible-based book is entitled *Back to Basics*. To keep the momentum, the exercise and nutrition classes are continuing.

The challenge was so well received that the sponsorship by TBN and Charter Communications will continue next year.



Dr. Harold V. Bennett Named Dean of C.H. Mason Theological Seminary

By Calvin L. Burns

ELDER HAROLD V. BENNETT, PHD., a highly respected professor and Distinguished Alumni of the C.H. Mason Theological Seminary in Atlanta, Georgia, has been named the new Administrative Dean of the graduate school. Presiding Bishop G.E. Patterson announced Dr. Bennett's promotion to the Saints of the Church Of God In Christ during the Official Night Worship service at the 55th Women's International Convention in Kansas City, Missouri. Dr. Bennett succeeds Dr. Oliver J. Haney, who retired in 2004 after more than three decades of dedicated and exemplary service at the Seminary.

Charles Harrison Mason Theological Seminary is part of the theological consortium known as the Interdenominational Theological Center (ITC). The Seminary is named in honor of Founding Bishop and Father, Bishop C.H. Mason, and is recognized as the first African-American-accredited Pentecostal seminary in America.

Presiding Bishop G.E. Patterson was obviously pleased with the selection of Dr. Bennett, and offered his personal congratulations to the distinguished scholar after officially presenting him to the audience. The hiring of the noted theologian ended a nationwide search and came with the full endorsement of General Board member Bishop Roy L.H. Winbush, Chairman of the Board of Trustees at the Seminary, and Dr. David A. Hall Sr., CEO of the COGIC Publishing House, trustee at the Seminary, and Chairman of the Dean Selection Committee.

Dr. Bennett told *The Whole Truth* that it was his desire to serve COGIC in an area that he had been well prepared for that

motivated him to apply for the position of Administrative Dean. He also presented to the publication's staff his five-point vision statement for the Seminary. (See page 20.)

"First of all, let me express my love and devotion to the Church Of God In Christ," Dr. Bennett said. "I genuinely love this great Church, and have the utmost respect for its leadership ... I wanted to serve the Church in the capacity in which I've been trained, and as Dean of Mason Seminary I can utilize that training to mold this institution which produces graduates possessing the character and theological sophistication to respond successfully to the major religious, social, political, and economic issues that are a part of the contemporary world culture and that confront the Church Of God In Christ."

A native of Winston Salem, North Carolina, Elder Bennett graduated from North Carolina A&T University in Greensboro in 1985 with a Bachelor of Science degree. He went on to earn a Master of Divinity, Biblical Studies from C.H. Mason Theological Seminary in 1988. From there he journeyed to Nashville,

Tennessee, and continued his academic studies at Vanderbilt University, where he attained a Master of Arts, Hebrew Bible Ethics in 1992 and a Ph.D. in Hebrew Bible and Ethics in 1999.

Dr. Bennett has served as an Assistant Professor of Religious Studies at Morehouse College in Atlanta, Georgia, since 1995, and an Adjunct Assistant Professor of Old Testament and Hebrew at C.H. Mason Theological Seminary since 2001. In addition, he has held various teaching positions at Beulah Heights Bible College, American Baptist Theological Seminary, and Vanderbilt University.



Dr. Harold V. Bennett, new Administrative Dean of the C.H. Mason Theological Seminary, is introduced and congratulated by Presiding Bishop G.E. Patterson.



Members of the C.H. Mason Theological Seminary family are from left: Elder Arthur F. Mosley, Former Interim Dean; General Board Member, Bishop Roy L.H. Winbush, Chariman of the Board of Trustees; Dr. Valerie P. Bennett, wife of the Dean; Dr. Harold V. Bennett, newly appointed Dean; Presiding Bishop G.E. Patterson, President of COGIC; and Dr. David Hall Sr., trustee and chairman of the Dean Selection Committee.

In the ecclesiastical arena, Dr. Bennett is a member of Temple of Faith COGIC in Atlanta, where Supt. Thomas L. Frazier is pastor. He serves as Vice Chairman of the Pastors and Elders Council for the Central Georgia Jurisdiction, and Dean of Education for the Tennessee Eastern First Jurisdiction. He has also served as a member of the Constitution Committee, and currently serves as an Associate Commissioner on the Commission on Education. Additionally, he is a research assistant for the National Doctrinal Review Committee, and an assistant writer for the YPWW Department.

A prolific writer, some of his works include *Triennial Tithes and the Underdog*, *Injustice Made Legal*, *What Makes the Body Work*, *Deuteronomy and the Moral Life*, and *The Abundant Life*. Currently he is writing what should prove to be a cutting edge work entitled *Daring the Saints to Think: Afrocentric Biblical Interpretation, the Black Church and the Moral Life*.

Some of his academic and professional honors include presiding at the session on Biblical Theology Society of Biblical Literature International Meeting in Cambridge, England, in 2003; presiding at the sessions on Biblical Theology and Method

in the Study of the Hebrew Bible, Society of Biblical Literature International Meeting, Groningen, The Netherlands, 2003; served as a Mentor during the Spring of 2004, McAfee School of Theology at Mercer University; Charles Harrison Mason Theological Seminary Distinguished Alumni, 2000; Fund For Theological Education Dissertation Year Scholar, 1992; Black North American Doctoral Fellow, 1988–90; H.B. Carre Fellowship, 1989; The G. Murrery Branch-Charles B. Copher Award in Old Testament, 1988; International Honor Society of Theta Phi, 1988; and *Who's Who* in America, 1986–88.

Dr. Bennett is an anointed preacher, and he has a look and persona that does not reflect that he is actually 42 years of age. He attributes his clean-cut youth look to, "just good ole sanctified living." In fact, Dr. Bennett is convinced that a lot of the nation's ills could be cured if every segment of our society would embrace holiness.

The articulate scholar is married to the charming Dr. Valerie P. Bennett, who has a PhD. in Mechanical Engineering. They are the loving parents of two children—son Quinton, who is eight years old, and daughter Imani, who is four years old.

"I genuinely love this great Church, and have the utmost respect for its leadership ... I wanted to serve the Church in the capacity in which I've been trained, and as Dean of Mason Seminary I can utilize that training to mold this institution which produces graduates possessing the character and theological sophistication to respond successfully to the major religious, social, political, and economic issues that are a part of the contemporary world culture and that confront the Church Of God In Christ."

Dr. Bennett's Vision for the Future of C.H. Mason Theological Seminary

“... the objective [of the Seminary] is to ensure that the Seminary remains the flagship for ministerial preparation and training for the Church Of God In Christ, and that it is available to help improve congregational life in local churches.”

AS THE NEWLY APPOINTED PRESIDENT-DEAN of the C. H. Mason Theological Seminary (hereafter cited as “the Seminary”), my goal is to mold an institution, which produces graduates who possess the character and theological sophistication to respond successfully to the major religious, social, political, and economic issues that are a part of contemporary world culture and that confront the Church Of God In Christ. Five program initiatives, then, will receive particular attention during my administration: *First*, I plan to nurture an environment that accentuates the Holiness-Pentecostal heritage of the Church Of God In Christ. The Seminary will provide an educational context in which students can become biblically, theologically, philosophically, and historically informed about and proficient in the different disciplines and skills necessary for ministry from a Pentecostal perspective. Hopefully, the Seminary will equip persons to proclaim the gospel of Jesus Christ and to interpret and articulate the move of the Holy Spirit to persons in an ever-changing world.

Second, I plan to increase the contribution of the Seminary to the professional life of the Church Of God In Christ. I want to assist the Presiding Bishop and General Board in improving the overall ministry of our Church. This program initiative entails discovering and implementing ways to produce high quality training materials, identifying students for pastoral appointments and internships in various roles or functions in local Jurisdictions, preparing students for Institutional Chaplaincy and other forms of non-traditional parish ministry, and positioning students to provide exemplary service in other entities in the National Church. The fact that the Seminary is an entity of the Church Of God In Christ places a particular responsibility on it to be a key research center for the church and to help it shape its theological position on issues in society at large. In short, the objective is to ensure that the Seminary remains the flagship for ministerial preparation and training for the Church Of God In Christ, and that it is available to help improve congregational life in local churches.

Third, I plan to increase the contribution of the Seminary to the intellectual life of the theological community at large. The fact that the Seminary is a member of the higher education guild places special responsibility on it to produce Pentecostal scholars and to be a center for the study of Pentecostalism. On the one hand, this means that I plan to undertake aggressively a program to increase the number of COGIC students enrolled in and completing accredited Ph.D. programs in religious studies here in the United States. Noteworthy is it that I would seek to institute the Oliver J. Haney Scholars program (a one-time grant-in-aid award that would provide financial assistance to COGIC students while they complete their dissertations at approved graduate institutions here in the United States). On the other hand, this means that I hope to organize conferences, seminars, meetings, and other round-table discussions that explore aspects of Pentecostalism in relation to other academic and theological issues and conversations. What is more, I plan to continue representing the Church Of God In Christ and participating in the annual meetings of professional societies, e.g., The Society of Biblical Literature, The Society for the Study of Black Religion, and The Society for Pentecostal Studies.

Fourth, I plan to increase the contribution of the Seminary to the life of professional communities on the local scene. I would introduce the Seminary to urban and rural religious, nonprofit, and social service oriented agencies and institutions here in the metropolitan Atlanta area. I, then, would show these entities how the Seminary can help them to develop and improve the quality of the services they provide. By integrating the Seminary into the affairs and programs of these types of agencies, the Seminary can achieve its goal of bringing about social justice, and it can provide opportunities for its students to gain more “hands on” experience as they grow in their understanding of in what does ministry and Christian service to humankind consists.

Fifth, I desire to cultivate mentoring relationships between present and potential Seminarians and Alumni/Alumnae of the Seminary and/or current leaders in the Church Of God In Christ. I plan to work with the President of the Mason Seminary Alumni Association to set-up receptions and information sessions about the Seminary in different locations throughout the country for students considering attending the Seminary. I want to bring together students enrolled at the Seminary with Alumni, Bishops, Pastors, Evangelists, Missionaries, Chaplains, Professors, and other men and women of God who have established themselves in those ministry areas in which the current of future Seminarian plans to practice ministry. This type of program can strengthen professional relationships and integrate Seminarians into the life of the Church Of God In Christ.

As the President-Dean of the C.H. Mason Theological Seminary, the items mentioned above are at the forefront of my agenda.

CELEBRATION OF PENTECOST:

A Trailblazing Event

By Lamesa Phea, Margie Humdy, and Twyla Bryan



Bishop Coby

The Oklahoma Southeast Jurisdiction, under the leadership of Bishop Malcolm W. Coby, Ph.D., gathered on April 28 and 29 for the 1st Annual Celebration of Pentecost. The theme of the commemoration was “Celebrating the Promise.”

THURSDAY, APRIL 28, 2005

The Pentecost Celebration began with a soul-stirring, fire-blazing prayer conducted by Evangelist Kowetta Rogers, Women’s Department Prayer Warriors President.

We were encouraged to surrender to God for cleansing and preparing ourselves for a new filling of the Holy Ghost. The prayer of the saints ushered in the presence of the Holy Ghost, and the praise team affirmed that the Spirit of Pentecost is alive and well. The Jurisdictional Choir, under the direction of Missionary Delores Anderson, heightened the atmosphere of praise with the following selections: *God Is A Right Now God*; *Shake The Foundation With Praise*, and *God Is*.

Elder J. W. Stripling, the facilitator for the evening, told us that we had the right to “cut up,” to shout, to dance, to run, and to yell. He said, “it would be strange for a saint who is filled with the Holy Ghost not to ‘cut up.’”

The Occasion, by Dr. Ronald Stewart Sr., reminded us that the power of the Holy Ghost keeps us from doing ungodly things, and that the baptism of the Holy Ghost is an experience that we would never forget.

God’s Spirit was certainly present as demonstrated by Superintendent Charlie Stephen, Oklahoma City District, who at 98 years old was overcome by the Spirit and danced and rejoiced before the Lord. This was the last time that we would see him dance as he went home to be with Jesus just a few weeks later.



Bishop Macklin

Bishop Jerry W. Macklin, General Board Member, Northern California Metropolitan Ecclesiastical Jurisdictional Prelate and Pastor of Glad Tidings COGIC of Hayward, California, opened with a prayer read from an invocation prayed by our founder, Bishop Charles H. Mason, in 1919. Then he read some of Bishop Mason’s testimony from the day Bishop Mason received the Holy Ghost at the Azusa Street revival in 1907.

Macklin’s text was from John 7:37. By example, the Bishop asked for water and then more water. After sitting three bottles on the podium, he asked,

“How thirsty are you?”

Then he asked, “Are your wineskins able to hold a fresh move of God?” He explained to some and reminded others that new wine cannot be put into old wineskins. Asking if our agenda can be overrun by the Holy Ghost, he let us know that manifestations of the presence of God can upset a program. He explained that Pentecost was the day following a week of weeks, and that God chose that day to give the gift of the Holy Ghost, fulfilling His promise to His Son. Many, he said, had seen Jesus after His resurrection—over 500 at one time—and that many knew and remembered Jesus’ promise to pray to the Father to send another Comforter, and many heard the command to go and wait for the Comforter. However, there were only 120 people who were thirsty enough to be in the upper room when He came, which brings to light that there are different levels of thirst.

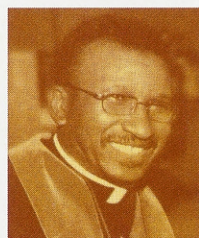
We need an “old fashioned” wind-blowing of the Holy Ghost to blow on us, he said. As his closing scripture he said, “If any man thirst let him come unto me and drink.” (John 7:37.)

Bishop Macklin stated that the Holy Ghost said for us to move from our seats to another one. As the congregation moved, so did the Holy Spirit!

People came to the alter until it was full. The Bishop [Macklin] laid hands on the saints as he prayed for the needs and the refreshing of God's people. Pastors, elders, missionaries, boys, and girls were slain in God's precious and Holy Spirit.

FRIDAY, APRIL 29, 2005

Again, the service began with prayer and a mighty outpouring of the Spirit of God. Some were laid prostrate on the floor in prayer while others worshiped as the praise team sang before the Lord. Sister Darlene Reid sang "Lord Let Your Holy Ghost Come on Down" until the saints began to dance and rejoice.



Dr. Hall

Dr. David Hall, Pastor of Temple COGIC in Memphis, Tennessee, and COGIC Publishing House CEO, began with the song "I Need Thee," which was followed by the prayer, "Let it be a Season of Pentecost."

Dr. Hall's text was taken from I Kings 13 and his subject was

"Some Saints Do, Some Saints Don't, Do You?"

The text paralleled a Holy Man and an Old Prophet. Jeroboam was a wicked king who stretched out his hand against the Holy Man and it dried up. The King begged the Holy Man to pray for him. The Holy Man prayed and the king was healed.

The King invited the Holy Man to his home so that he could offer a reward for healing him, which the Holy Man declined. The Lord told the Holy Man not to enter any house nor eat, and to leave that area a different way than he came. So, he obeyed God by not going to the King's home.

The Old Prophet was jealous because the Holy Man was in his territory doing great things; the Prophet sent for the Holy Man and questioned him, then invited the Holy Man to his home. There the Holy Man repeated the same thing that he told King Jeroboam, that is, that God told him not to enter any house, nor eat, and to leave a different way.

The Old Prophet told the Holy Man that he was a prophet, and that an angel had told him to tell the Holy Man that it was permissible for him to come into his house. Disobeying God, the Holy Man went to the Prophet's house, so God made spectacle of him by allowing a lion kill him along the roadside before he returned home.

Hence the subject, *some Saints do, some Saints don't, do you?* Some saints follow God's instructions completely, some don't. Some saints allow others to hinder them and keep them from the promises of God, some don't. Some saints follow the guidance of the Holy Ghost, some don't. Some saints let bad decisions cause them to lose their anointing, some don't. Paul said, "Let this mind be in you, which was also in Christ Jesus" (Phil 2:5): we must stay focused and make quality decisions.

Celebration of Pentecost is one of the many components of the vision of a COGIC Renaissance given to our prelate by the Lord. Bishop Coby states that

***COGIC Renaissance is a renewal and rebirth
of the COGIC spirit of ministry and devotion to God.***

Celebration of Pentecost is designed to enhance the image of the Church of God in Christ in Oklahoma by sharing the roots of our faith. This is an event that Bishop Coby believes will become the "MegaFest" of Oklahoma. Future guests will be noted Church of God in Christ leaders such as Bishop G. E. Patterson, Bishop Charles Blake, Evangelist Frances Kelley, etc. He also plans to involve other denominations that embrace the Pentecostal experience.

Chaplain Genevieve McGuire

COGIC'S MILITARY AND INSTITUTIONAL CHAPLAINS DEPARTMENT

In her role as a Chaplain for Hospice Care Patients, God is Glorified!

Holy Greetings, Saints: My name is Genevieve McGuire, and I am a Chaplain for Southern Care Hospice in Evansville, Indiana. I am an active member at Progressive Holy Temple COGIC, where Supt./Administrative Assistant Dr. William Wayne Simmons Sr. serves as pastor.

Hospice is a special concept of care designed to provide comfort and support to patients and their families when a life-limiting illness no longer responds to cure-oriented treatments. Hospice care neither prolongs life nor hastens death. Hospice addresses all symptoms of a disease, with a special emphasis on controlling a patient's pain and discomfort.

*Hospice deals with the emotional, social,
and spiritual impact of diseases on the patient
and the patient's family and friends.*

Hospice offers a variety of bereavement and counseling services to families before and after a patient's death. It is not restricted to a specific location of care, such as a hospital or clinic. In fact, 80 percent of this care is provided in the comfort of the patients' homes and in nursing homes.

*God has blessed me to experience some very
awesome things while performing my duties*

as a Chaplain at Southern Care Hospice. I have seen the hand of God move upon people in what I refer to as the 11:45 p.m. hour. Let me just share with you just such an experience when my supervisor requested that I go see a patient who was in a long-term care facility. I went to visit this patient and found a diminutive lady who was in her 80s, with a heavily wrinkled face that was accentuated by her white hair.

I introduced myself to this frail, soft-spoken lady. She was very weak and spoke only above a whisper. I asked, "Do you love Jesus?" Her answer was, "yes." I then asked,

"Do you have the Lord in your heart?"

She hesitated, but said "yes." Her hesitation, however, made me feel uneasy. I said, "Sweet heart, would you like to know for sure that you will have eternal life with Him when you die?" Again, she answered, "yes." She confessed her sins and asked God to forgive her and be Lord over her life. We ended our visit with prayer.

A week later my supervisor informed me that this dear lady was dying and family members could not be there for her. I rushed to the facility, and went directly to the room that I had visited a week earlier. I learned that she had been moved to another room, and was given the number by a nurse. As I walked into the room, I noticed that it was shared by two elderly women. I stopped at the first bed because the occupant looked like my patient from the previous visit. I spoke to her and when she began to talk with me, I thought to myself, "if she is actively dying (with death being imminent), how can she hold a conversation this well? I looked at the other lady in the next bed, and recognized the oxygen equipment as being the type of equipment that we use, but the lady looked about 20 years younger. She had no wrinkles—and I mean no wrinkles at all.

I went back to the nurse to see if I had gone to the right room.

The nurse answered, "Yes, she is by the window." I went back to the room, where I made an amazing discovery. The lady with the smooth skin *was indeed* my patient! She was actively dying, but God had already stepped in.

He had beautifully transformed her!



*I started to pray quietly for her to help her cross over.
There appeared to be some sort of battle going on as I prayed.*

The scripture that came quickly to mind was that of Satan fighting for Moses' body (Jude: 9). I let Satan know under no terms could he have her, for she is a child of God. I continued to pray, and noticed the lady in the other bed was making a lot of noise and talking to herself. As I continued to pray, suddenly I noticed that the room felt totally different. A peaceful, calm presence was there; it became brighter and the roommate had become quiet. I read Psalms 23 and the first three verses of Psalms 22, and started to sing *Swing Low Sweet Chariot*.

By that time, the Hospice registered nurse had arrived. She pulled the covers back and asked me, "Have you ever seen anything like this?" I answered, "No, this is my first [experience with the] death [of a client]." The patient had started to turn purple on the feet and legs and it was coming into her finger tips. The Hospice nurse told me that the patient would be gone in about half an hour. I immediately took the patient's hand and whispered in her ear. "It's okay, you can go and be with Jesus," I said. "Everything is okay." The patient was having shortness of breath;

*I looked away for a few minutes, and when I looked back,
I adjusted my glasses because I couldn't believe the peace,*

the glow, the lack of wrinkles, and darkness of hair that I was observing. The patient then took her last breath.

Another example of such transforming experiences involved a patient who was told by his doctor that he was in the last stages of a heart disease known as CHF, and that he had at most just six months to live. When I walked into the patient's home, I just didn't sense that this man was going to die. I asked him,

"Do you believe that God can heal you?"

He was hesitant to respond. When I explained to him that I was not trying to give him false hope, but only wanted to build his faith with the Word of God, he responded affirmatively. I proceeded to sing a medley of songs and I prayed. During my next visit, he looked a lot better. The patient reported to me that

*his daughter had told him that during my previous visit,
as I was singing, she had seen a halo over my head.*

I continued to pray and give scripture to this patient. I noticed that he didn't want to let God into his heart yet, but I continued to visit. One day he and his wife told me that he needed to have surgery and it was about a 50/50 chance that he would not survive. They were afraid to make the decision.

I prayed that day that God would give them an answer

about what to do. They made the decision to have the surgery. God continued to move in a mighty way, proving to be their strong tower. The patient pulled through the surgery. Yes, God had done it again! This patient is no longer a Hospice patient; he is up and about, doing whatever he wants to do, going about his life. In fact, a Hospice nurse saw him the other day at the hospital visiting a sick friend. He told her that he was doing just fine.

I face a different set of challenges with each patient and each case.

I don't have fantastic stories to journal everyday

or every week, but Hospice has been an awakening in my life concerning life and death. I thank God that he trusts me enough to allow me to have a career that will help glorify Him at a time when people are most in need.

Dr. Scott Bradley Ministers to the NBA

It was June of 1991 in the old Los Angeles Forum,

the time clock was winding down and it became evident that the Chicago Bulls were about to capture what would be the first of six championships—ultimately making them the team of the decade. This was my

eighth season with the Bulls serving as team chaplain, a volunteer position that gave me the opportunity to teach and preach to NBA stars. During the season, Horace Grant, Scottie Pippen, Scot Williams, B.J. Armstrong, Cliff Levingston, and Craig Hodges were faithful attendees of the chapels and promised that if they won the championship that year I would lead them in prayer before the victory celebration. Now as I sat in my seat I could see it was about to happen. I felt nervous. I knew that TV cameras from around the world would be rolling. What kind of prayer should I do? Then, I thought: “Should I give the fiery Pentecostal type that was usually apart of church service, or should I give a quiet prayer?”

I headed down to the locker room and watched the final seconds of the game from a small monitor, and there I waited as one by one the players came in triumphant. True to their word, they huddled around me. As Craig Hodges quieted the group and Horace Grant looked at me and nodded, I said within myself, “I’m just going to pray the best way I know” and I prepared to let it roll. About that time Coach Phil Jackson, who was raised a Pentecostal and his parents were Pentecostal ministers, looked at me—probably knowing full well what was about to take place—and said, “Hold it, Rev. Let’s do *The Lord’s Prayer*,” and so we did. This scene was viewed by a world television audience of 84 million people.



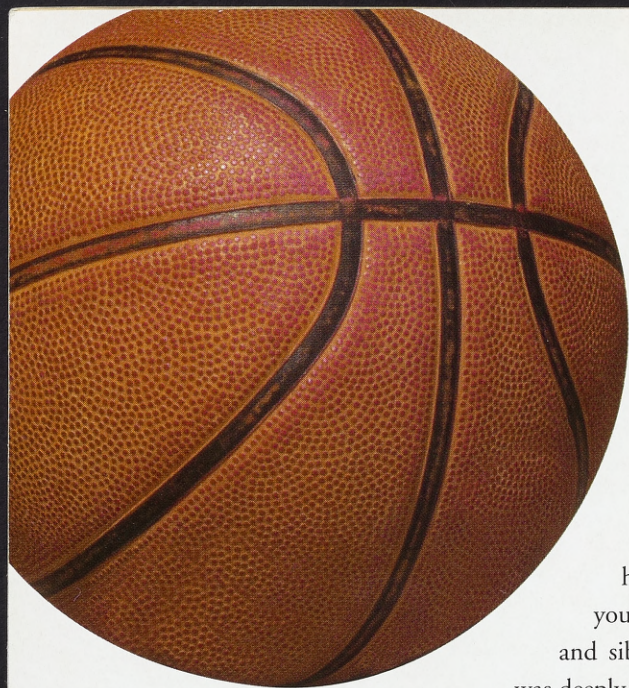
Dr. Scott Bradley chats with basketball greats Clyde Drexler and Artis Gilmore.



THE LATTER 20TH AND EARLY 21ST CENTURIES have seen a vast expansion in the ministries as the voice of the Church Of God In Christ, Inc. is now heard world-wide. Its teachings are not only preached and taught from the pulpits—as inspired by the words of our Lord and savior Jesus Christ, who commanded us to go into all the world—but has now made the world itself its pulpit.

For the past 22 years, besides being a national evangelist and pastor in this great COGIC, I have also served as a team chaplain for the Chicago Bulls of the National Basketball Association (NBA). I started in 1983 as a result of meeting Rev. Henry Soles while conducting a revival at a Methodist church in Wheaton, Illinois. Rev. Soles is a pioneer in the sports’ chaplaincy/chapels arena and is responsible for chapels in the NBA, NFL, and Major League Baseball. As a result of my meeting him I have been blessed to share the gospel down through the years with a number of NBA greats. Some of these noted players include Michael Jordan, Julius “Dr. J” Erving, Earvin “Magic” Johnson, A.C. Green and David Robinson—to name a few. Both Green and Robinson are devout Christians and were a part of the ministry to encourage youth to remain sexually chaste until marriage, a message that both men lived by example.

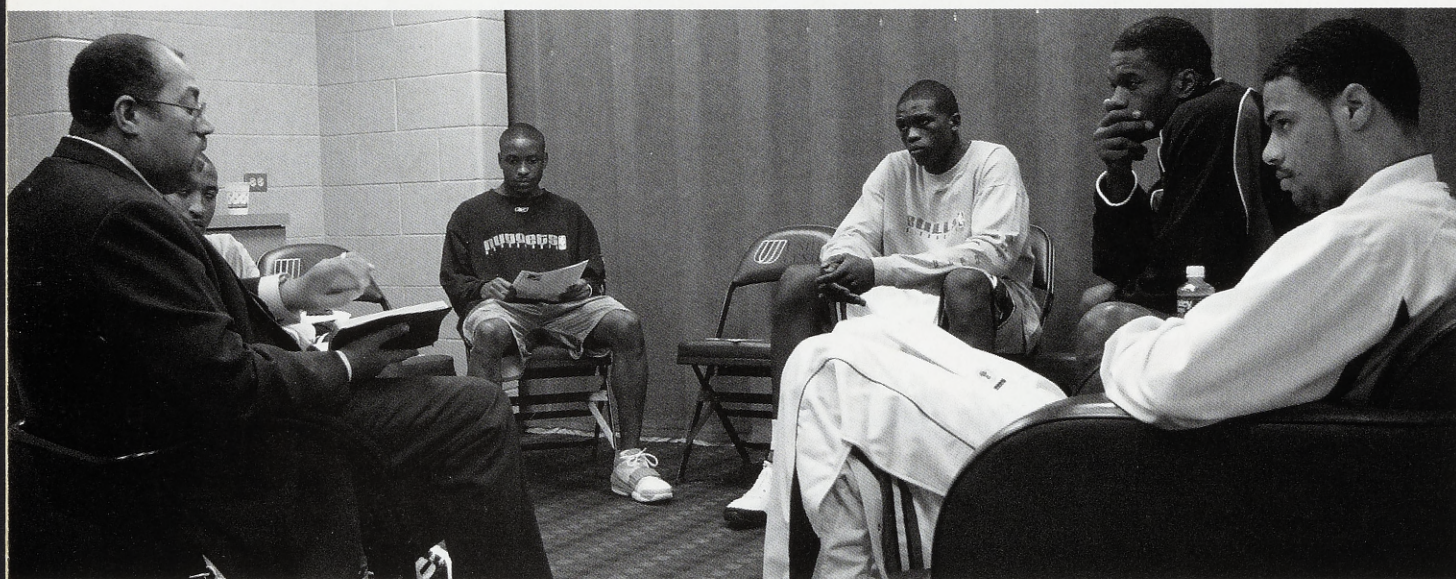
“[The voice of the Church Of God In Christ, Inc. is] not only preached and taught from the pulpits, but has now made the world itself its pulpit.”



Certainly, amateur and professional sports are growing in popularity throughout the world, and as I have traveled to different countries, I've found that everyone knows about the Chicago Bulls—and particularly Michael Jordan. When they discover that I serve as chaplain for the Chicago Bulls, it sometimes gives me as much celebrity status as the players. It is said that Michael Jordan is one of the most recognized personalities in the whole world. I personally found this to be true while visiting Nigeria, West Africa, and I saw many of the African youth wearing Chicago Bulls jerseys—and when they learned that I was the Bulls' chaplain, they all wanted to know what Michael Jordan is like. Michael Jordan is always cordial, humble, and certainly a delight to watch on the basketball court. He is also charitable and many of the contributions that he makes to various causes are not always published in the newspapers or local TV stations. Once he saved a high school's sports program by buying all of the equipment. This kept hundreds of young people off of the streets. He comes from a good upbringing, with loving parents and siblings. I have had the privilege of meeting and knowing members of his family and was deeply saddened by the murder of his father a few years ago.

BASKETBALL'S ORIGIN WAS EVANGELISTIC

Basketball is played all over the world—and here is an interesting fact about its inventor: Dr. James Naismith was a minister who invented the game while working at the YMCA in Springfield, Massachusetts. It was actually an evangelistic tool used to bring young people into the YMCA center. Young people were encouraged to listen to the gospel before playing. Almost 100 years later, that evangelistic tool is played world-wide, and it is only befitting that the chapel services are prevalent throughout the NBA.



"Rev" Bradley holds chapel before every game.

Chapel begins an hour before game time. About 45 minutes before each game I go to the various players that are either in the locker room or warming up on the court and let them know what time chapel starts. Because I have been in the league so long, I know most of the players and they know me. Sometimes they'll even ask me, "What time tonight, Rev?"

In every city they play in, each team has a chaplain. There is a least one other COGIC chaplain beside myself—Elder Columbus Smith, with the Minnesota Timberwolves. Attendance is voluntary; some years have been better than others. I have ministered to as many as the whole team and to as few as a single player. In recent years, however, player participation in the league has been very good. This year, out of the 12 to 15 players on the Bulls' team (the team is allowed to dress 12 for every game and keep 3 on reserve), an average of 5 to 8 players attend chapel. The chapels are held jointly as both teams sit in a semi-circle together and I sit in the middle. Chapel sessions are usually held in small locker rooms, weight, or maintenance rooms. When I first started at the Old Chicago Stadium, the room that we held chapel in was smaller than a prison cell. Yet

“...the testimonies sometimes become very spirited, particularly from those young men who really know the Lord.”

players ranging from 6'0" to 7'2" would cram in, sit down, and hear the gospel.

We open with prayer, usually led by a player. Afterwards, I deliver a sermon or lesson for about 15 minutes. It is always good to see these guys—wearing their uniforms and about to battle it out on the court—sitting together cordially and listening to the gospel. I ask for testimonies, thoughts, and prayer requests. Although this portion of the service usually only lasts five minutes, the testimonies sometimes become very spirited, particularly from those young men who really know the Lord. In recent years, Antonio Davis of the Chicago Bulls, Michael Reed and Erick Strickland of the Milwaukee Bucks, and Kevin Ollie of the Philadelphia Seventy-Sixers have had fiery testimonies that have left indelible impressions on the other players throughout the league. Following the sermon and testimonies, we form a circle and often hold hands while closing in prayer. The players exchange handshakes and high fives and then go back to their respective locker rooms in preparation for that night's game.

During those championship years, members of the Chicago Bulls were frequent attendees of my chapel services and often we would pause to hear their testimonies of how they felt blessed by the Lord to be where they were in the NBA. Today in Chicago we have a much larger and better room for Chapel Service, complete with a couch, chairs, TV, closet, bathroom, and shower. This, of course, is a vast improvement from those initial days. The Bulls' management was nice enough to designate that room exclusively for that purpose, and we even have our own sign on the door. As chaplain, in addition to leading the chapel sessions, my purpose is to preach the gospel, be available for counseling for the players and their families, and often to counsel everyone from office staff to reporters.

THE DEVIL GOT BUSY

There are also challenges to being a chaplain to professional athletes, and not everyone appreciates what I do. A few years ago, a senior member of the Bulls' management team barged into the chapel and demanded that his players “Get out and get on the floor!” The players and I were stunned at such a confrontational outburst. When I tried to explain to him that we had been holding team chapel long before he started, he replied: “I know nothing about this,” he retorted. “They can pray all day, but when they are here they are on our time!”

My remedy to this was simple. I reported this incident to a friend of mine, who happened to be a reporter for one of the leading newspapers in Chicago. He also was stunned at the executive's outburst, and the next day, reported the incident in the newspaper. Soon thereafter, everything was remedied, and today Chicago has one of the most attended chapels in the NBA.

The Church Of God In Christ is well represented in the NBA as it has had players, both past and present, to play in the league. Stevie Colter played for the Portland Trailblazers, Chicago Bulls, Philadelphia Seventy-Sixers, and Washington Bullets (now the Wizards), and is a member of COGIC in Phoenix, Arizona. Andrew Toney played for the Philadelphia Seventy-Sixers and attended Gethsemane COGIC in Lafayette, Louisiana, which is pastored by General Board member Bishop Roy Winbush. Bishop Darryl Hines, who serves as senior pastor at Christian Faith Fellowship COGIC in Milwaukee, Wisconsin and is the Director of COGIC's National Men's Conference, has had several members of the Milwaukee Bucks attend his services, and Bishop Willie Chambliss, Prelate of the Illinois Midwest Ecclesiastical Jurisdiction, officiated the marriage ceremony of former NBA star Sidney Green and his wife, Dee Dee, at Miracle Revival Center COGIC in suburban Chicago, Illinois. In 1991, I conducted a crusade in Chicago during which Horace Grant, who starred for several years in the NBA with various teams, shared his testimony. It was a tremendous service.

For the Chicago Bulls, the 2004-2005 season concluded in the first round of the playoffs in April. Even though we were eliminated from the playoffs early, this season was indeed a triumphant one, especially from the spiritual standpoint. This year chapels were well attended by the Bulls' players, veterans as well as rookies, who faithfully came before each game to hear the Gospel of Jesus Christ.

Yes, Dr. Naismith invented basketball as an evangelistic tool. The gospel and the game are still reaching the world and the Church Of God In Christ, Inc. is very much involved.

Dr. Scott A. Bradley serves as pastor at Rivers of Life Inspirational COGIC located in Romeoville, Illinois. He is an anointed speaker and gifted writer. In fact, Dr. Bradley is a national evangelist and contributing writer for the YPWW topics. He is the author of several books and for the past several years has shared his expertise in the National Aim Conference, the National Men's Conference, and the International Holy Convocation. He has served as Team Chaplain for the Chicago Bulls for the past 22 years. You may contact him for speaking engagements at (815) 773-9595.

BUSES TO SALVATION

By Joyce Walker-Tyson

THE SKEPTICISM SHONE on their unshaven faces. Many appeared nervous. Some kept their eyes cast to the ground, apparently ashamed of the dingy clothing they wore. All were willing to move past their misgivings, however, in order to share the hot, home-cooked meal they had been promised.

Some 300 clients of the Detroit Rescue Mission, Project OASIS, and Operation Get-Down—all programs for men suffering from multiple afflictions and challenges—were the special guests of the Church Of God In Christ 2005 Men's Conference in Detroit.

Supt. J. Drew Sheard and his congregation at Greater Emmanuel Institutional Church of God in Christ in Detroit volunteered their facilities and services to provide dinner prior to worship services on Thursday and Friday of the three-day conference. Supt. Sheard is chairman of the Church of God in Christ's AIM (Auxiliaries in Ministry) Department.

Buses from Supt. Zachary Hicks's Faith Clinic Church Of God In Christ provided the shuttle service. "These men have some problems, but it's not our place to judge," Supt. Hicks said. "It's our responsibility to offer a helping hand. That's what God demands of us."

Service to indigent and homeless men or those recovering from alcohol and drug addiction covers a large part of the Faith Clinic ministry. The church regularly provides counseling, transportation, transitional housing services, job training and placement, clothing and spiritual support to various programs' clients.

While attendance at evening worship services was not a prerequisite to receiving a meal, most of the men opted to remain at the church throughout the evening. And while the meal had originally been scheduled for Thursday only, the positive response led Pastor Sheard to repeat the meal service on Friday.

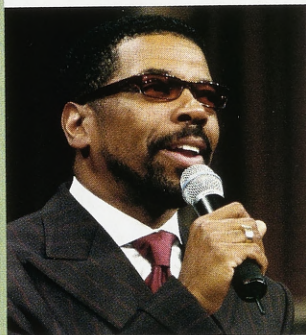
"Most of the men who responded to Presiding Bishop G.E. Patterson's altar call on Friday night were brothers from these programs," said Elder Earl J. Wright, a member of the conference's executive committee. "They came looking for food for their bodies and ended up having their souls and spirits fed."

4TH ANNUAL COGIC MEN'S CONFERENCE

Men Perfecting Men

By Joyce Walker-Tyson

More than 100 men—many of them indigent, homeless, and addicted—responded to Presiding Bishop G.E. Patterson's altar call during the Fourth Annual Men's Conference of the Church Of God In Christ, which was held May 12–14, in Detroit, Michigan. The visiting men, clients at Detroit's Rescue Mission, Project Oasis, and Operation Get-Down, had been bused to Greater Emmanuel Institutional Church Of God In Christ for a free meal and an opportunity to participate in evening services along with more than 2,500 registered delegates and guests.



Bishop Darrell L. Hines

The 2005 theme, "Men Perfecting Men," focused on the spiritual, social, and physical well-being of men from all walks of life. The three-day conference, hosted by the Michigan/Ontario Council of Bishops of the Church Of God In Christ, included free health screenings and work-

shops addressing health maintenance and personal finance in addition to faith-oriented issues. New this year were sessions geared to "Young Men of Distinction—the MOD Squad."

"It has always been the vision of our presiding prelate that we minister to the whole man," said Elder Earl J. Wright Jr., a member of the conference executive committee. "The men's conference chairman, Bishop Darrell L. Hines, is implementing that vision expertly."

Health screenings, including prostate exams, have become a vital part of the Men's Conference. A prostate screening has been credited with saving the life of a delegate to the 2002 conference and with spurring hundreds of other men to seek regular medical care and improve their lifestyles.

Although planned primarily to meet the needs of men, the conference attracted almost as many women, Elder Wright said. "We had dynamic speakers and lots of information in our workshops. The women were very interested in what we were doing and, of course, they're always supportive. We're blessed to have them standing with us."

Bishop P.A. Brooks, chairman of the Michigan/Ontario Council of Bishops and COGIC General Board member, said it was a particular honor to host the conference.

"Michigan has always had a large delegation of men attending and we've been looking forward to welcoming our brothers to our state," Bishop Brooks said. "The men in the churches here have always been active and strong in their ministries and we're always ready to learn how to do an even better job and to share with others."

Bishop Marvin Winans kicked off the services on Thursday night with a reminder to men of God of their responsibilities as their "Brother's Keeper" to take the leadership role in family, church, and community and to provide a support network for each other.

Presiding Bishop Patterson's altar call during the Friday night services extended the invitation to enter the arc of safety to those who had not been under the umbrella and offered others the opportunity to rededicate their lives and renew their commitment.

"There was something for everyone," Elder Wright said. "Following Bishop Hines message at the prayer breakfast on Saturday, two of the Westin Hotel staff members came up and gave their lives to Christ. We had an awesome meeting from beginning to end. It was exactly what it was intended to be—a life-changing and life-saving experience."

"A man who will kneel to pray can stand up to anything."

Lift Every Voice!

By Joyce Walker-Tyson

MORE THAN 150 MEN, under the direction of gospel recording industry veterans, provided the musical accompaniment to worship services during the fourth annual Church Of God In Christ Men's Conference in Detroit May 12-14.

"This project had me a little worried at first," said Elder Charles Davis, Minister of Music at the New St. Paul Tabernacle Church Of God In Christ in Detroit. "This state is a strong COGIC state with churches all over. Trying to get the men together for rehearsals gave us some logistical challenges, but God knows what he's doing a lot better than we do. It came together this time and it's going to be even better next time."

Elder Davis, who has worked with the late Reverend James Cleveland and who serves as secretary of the board of directors for the Gospel Music Workshop of America that was founded by Reverend Cleveland, was part of a music ministry team that included top-flight composers, vocalists, instrumentalists, directors and producers.



The Ministry of Music was well represented at the conference.

The multi-talented "Men Perfecting Men" Mass Choir team called upon the expertise of Greater Emmanuel Institutional Church of God in Christ Minister of Music Ron Kelly; Supt. Hurley Coleman, pastor of Coleman Temple Church of God in Christ in Saginaw, Michigan; and Elder Earl J. Wright, who served more than 30 years as Minister of Music at Greater Miller Memorial Church of God in Christ in Warren, Michigan.

Minister Kelly has recorded with gospel artist Rudolph Stanfield and provided background vocals on Vanessa Bell Armstrong's "Desire of My Heart" project. Elder Wright wrote selections and served as co-producer on the same project.

Elder Wright and Supt. Coleman worked with Edwin and Walter Hawkins on annual workshops and recordings at Delta College.

Other music ministry leaders include Minister Fernando Due, Minister Sidney Oliver, Minister Robert Moore, and Pastor Walter Howard. The team's combined gospel recording experience includes work with renowned artists Fred Hammond, Karen Clark, Donnie McClurkin, Aretha Franklin, and many others.

"There's no doubt we've been blessed with men who can step up and get the job done," Elder Davis said. "It was a wonderful experience."

Singles Reflections:

Evangelist-Missionary Deborah D. Lacey

Shares Her Views about Ministering to Singles

IN A RECENT PHONE CONVERSATION, Evangelist-Missionary Deborah D. Lacey of Dolton, Illinois, discussed with Elder Calvin L. Burns, editor of *The Whole Truth*, her desire to see the Church Of God In Christ expand its Singles' Ministry.

"There is so much to be said about Christian singles—those who are marrying age and have the equivalent maturity of those married but have not married, or are single again due to the death of a spouse or divorce," she said. "The Church Of God In Christ has a powerful five-fold ministry—apostles, prophets, evangelists, pastors and teachers."

(Ephesians 4:11)



Evangelist-Missionary Lacey observed that although the Church continues to do an outstanding job in teaching and preaching holiness, she believes that ministering specifically to Christian singles is an increasing need in our body. "Yes, the singles sector is an ever-increasing population in the Church Of God In Christ," she said. "Singles are looking for the answers to their tough questions, and a special focus on their needs by way of ministry would be meeting an urgent need," she continued.

The gifted writer talked about her mission to uplift the needs of singles in her publication, *Single Reflections*. "There is a shattering impact on the lives of singles that comes from living in a broken world," Evangelist-Missionary Lacey stated. "*Single Reflections* has the stated mission to address the issue of Christian singles who are coping to live in a world that becomes more broken each day."

The evangelist-missionary shared her ideas about how the transforming ministry of the Church Of God In Christ could be directed to those members who are single. "I am fully aware that we are part of the whole body and that we have the same opportunity to receive a special word," she said. "There are, however, specific issues that singles need help with in confronting. I'm not talking about having a seminar here, or a conference there, but establishing an ongoing effort from the pulpit that brings these issues to the full body of Christ. I am convinced that once this need is addressed as a special focus, God can orchestrate a move by the Holy Ghost to instruct the five-fold ministry in being better equipped and ready to minister to the specific needs of singles. I know that we are loved by the leadership and membership of our Church, but I wish to emphasize the need for every segment of the Church Of God In Christ to work together to do all within its power to inspire and direct singles, enabling them to lead a victorious life."

The charming and gracious Evangelist-Missionary Deborah D. Lacey resides in Dolton, Illinois, and has been a licensed Evangelist-Missionary in the Church Of God In Christ since 1986. She is currently a member of the Healing Center COGIC in Calumet City, Illinois, where the dynamic Elder Bernard Marsaw serves as pastor. This dedicated woman of God has served in such state capacities as District Missionary, President of the Missionary Circle, and Women's Conference chairperson. In addition, she serves as a Sunday School teacher for an adult class, works with the membership and visitors follow-up ministries, participates in the church's outreach ministry, conducts a nursing home ministry, and has ongoing initiatives in the teaching and preaching of the Gospel of Jesus Christ.

An avid writer, Evangelist-Missionary Lacey has participated in The Writer's Conference, conducted by Dr. David A. Hall Sr., CEO of the Church Of God In Christ Publishing House. She has written poetry over the years and several works have been published, including *My Heart's Cry* (1995), *Another Storm* (1996), and *Enough* (2004). Recently, the multi-talented evangelist-missionary embarked on a publishing ministry entitled *Single Reflections*, which is a bi-monthly publication designed to minister to Christian singles.

For additional information about the *Single Reflections* publication and Evangelist-Missionary Lacey's focus on Singles' Ministry, call (312) 827-2681 or write to Evangelist-Missionary Deborah D. Lacey at 14341 Ellis Avenue, Dolton, Illinois 60419-1366.

Wells Fargo Offers Special Mortgage Program to Benefit COGIC

By Joyce Walker-Tyson

How would you like to make a \$300 donation to the national church? Better yet, how would you like to get someone else to make that donation in your name at no cost to you?

Church Of God In Christ members who finance or refinance a home through Wells Fargo can designate a gift from the financier's Housing Foundation to the faith-based or nonprofit organization of their choice.

The Wells Fargo Sharing Advantage program allows borrowers referred by partnering organizations to select a recipient and donations are made following the mortgage closing. There is no additional charge to the client.

"Wells Fargo has been doing this for about 10 years now," said branch manager Eugene Fera, who oversees the Sharing Advantage mortgage program in the Detroit-Ann Arbor area. "We started out working with Habitat for Humanity and the NAACP. Now we're opening the program up to other groups."

The incentive program is part of the company's outreach marketing efforts to reach the emerging markets of first-time and minority homebuyers. When Meta Austin, a member of the St. Paul Church of God in Christ in Detroit, joined the Wells Fargo team as a home mortgage consultant, she brought the program to the attention of fellow church member Irma Chenevert.

Attorney Chenevert, a former judge and currently legal counsel for the Michigan Southwest First Ecclesiastical Jurisdiction, arranged a meeting between Wells Fargo and Bishop John H. Sheard, chairman of the COGIC Board of Bishops.

"What really caught my attention was the plan for reverse mortgages," Bishop Sheard said. "We have so many seniors who need to supplement their retirement income and taking it from their home equity is a wonderful idea."

In addition to reverse mortgage offerings, the 150-year-old financial services giant offers flexible loan programs with little or no down payment and special assistance for credit challenged buyers.

"We offer access to just about every state and federal home-ownership plan that provides down payment and other assistance to buyers," Fera said. "We also have a homebuyers club that will guarantee loan approval for those who successfully complete a 12-month program to repair credit and set up a viable budgeting plan."

The Board of Bishops approved the partnership with Wells Fargo with an eye toward expanding the Church's financial base. While members who choose to finance their homes through Wells Fargo are free to designate any nonprofit organization as recipient of the Sharing Advantage donation, Bishop Sheard is asking that the gift be directed to the national church.

If one homebuyer in each of the denomination's more than 16,000 churches makes such a designation, more than \$5 million could be added to the Church treasury, Chenevert estimated.

"It's a wonderful program," said Chenevert, who has joined Wells Fargo as an emerging markets specialist who is helping to facilitate additional partnerships. "There is no cost to the church or the homebuyer and it has the potential of providing substantial new funding. It's a winning situation for everybody."

Fera agreed. "Wells Fargo is about more than lending money," he said. "We're about building communities."

COGIC members should contact Meta Austin at (313) 340-0388 or meta.austin@wellsfargo.com for a free home mortgage consultation.



Holding the Reins of Holiness

Hebrews 12:14, I Timothy 4:16, Rev. 3:11 and 2:25

By Glenda Williams-Goodson

According to Southwest Michigan 2 Supervisor Frances Curtis Sipes: "When Mother Lillian Brooks Coffey requested approval for a convention for the Women of the Church Of God In Christ, Bishop C.H. Mason approved it wholeheartedly." Little could she imagine how this embryonic idea would mushroom into the 15,000-strong delegation of the 2005 Women's International Convention. Using the theme *Holding the Reins of Holiness*, General Supervisor and National Mother Willie Mae Rivers continues to nurture, develop, and train COGIC's female constituents in the ways of the Lord. Following are highlights of the Convention.

Historic Atlanta, Georgia, was the site of the 55th Annual Women's International Convention, and on Saturday, Mother Rivers led the women to the King Center and paid homage to the great civil rights leader, Dr. Martin Luther King Jr. by placing a wreath on his grave.

During the Annual Leadership Conference Jurisdictional Supervisors and their Assistants received valuable information for the work of the ministry from Mother Rivers. The general leadership conference drew over 3,000 delegates where Mother Rivers and her Executive staff fielded questions such as how to deal with domestic violence.

The Women's Convention provides great excitement (CeCe Winans was guest artist at the pre-musical), a time for sharing God's Word, history, delicious meals, shopping, dialogue, anointed music, and much more. Missionary Gertrude Rogers of Seattle observed, "I really have enjoyed it. The theme was wonderful ... [it] carried us back and reminded us how the church used to be."

Each convention delegate has been delighted to review the colorful Auxiliary and Band Banner March. Each year the review has grown so much that it takes three nights for each participating ministry from field workers representing the Congo, Liberia, South Africa, stateside groups such as the Adjutant Sisters, District Missionaries, Church Mother's Board and YPWW Chairladies. On Tuesday night 150 pastor's wives joined Central Georgia along with over 100 ushers—led by a quick stepping President, Brother Willie Cooks.

Host Supervisor Mother Edith McGrew expounded on the convention's theme before presenting Convention President Mother Willie Mae Rivers. Jewell Meredith of Columbus, Ohio, thought the well-attended convention was very spiritual, saying it was "more than I expected ... [there were] no big shots ... and everyone ate together."

Setting the tone for the meeting, National Prayer Leader Evangelist Frances Kelley and the prayer warriors prayed through

to God for a mighty outpouring of His Spirit. Women from across the country testified about how God manifested Himself through this foundational ministry. District Missionary Bonita Stewart of Los Angeles said, "I love the prayer and the way that the Spirit of God moves in the prayer. His people are ministered to and Mother Rivers allows the Spirit to move and have free course. This helps us to be empowered with the importance of holding on to the principles of holiness. Our consecrated lives can be a silent witness even if we don't open our mouths." Fannie Trammel of Chicago received physical healing in the prayer while Mother Nancy Sanford of Detroit simply said "I am enjoying this!" Women such as Evangelist Doretha Staff of Chicago eagerly anticipated the prayer and others such as Lenoro Cohen of North New Jersey affirmed God's healing power and deliverance through the effectual fervent prayers of the saints. "I passed out in church ... and a tumor was found on my brain which the doctor diagnosed as cancer." Holes were drilled in her head, but the saints prayed and while the doctors predicted that she would be left in a vegetative state, she testified that God's amazing grace brought her to the WIC almost a year later to glorify Him.

Early Wednesday morning, more than 1,600 women met Mother Rivers for the 49 and Under Dialogue.

It was Jennifer Channer's first time to attend the WIC. The Toronto, Canada, native "loved the 49 and Under Class. I didn't know what to expect." Her sister-in-law, Carlene Channer, agreed. "It's wonderful! I'm pleased to see other women, young and old, together. The 49 and Under session was the first time I have ever been able to be with Mother Rivers in close quarters."

After Mother Rivers' Official Address, first-time attendee Lisa Maples of San Diego explained that "with [Mother Rivers' insight, it is apparent she is in tune with the women of God." Mother Rivers pleaded for delegates to return to the principles of fasting, praying, and studying God's Word. (See excerpts from her address). Using the theme *Holding the Reins of Holiness*, she admonished her daughters to seek the power of the Holy Ghost in their lives. After her message, she went onto the floor and ministered, causing First Lady Gwen Stuke of Asheville, North Carolina, to exclaim, "I would say ... Mother Rivers was at her best. Then she took time with souls. You have to take time with people. [This] motivates me to go back home and do more for God in the ministry."

During the Wednesday morning service, delegates heard *Echoes from the Foreign Fields of Uganda and Barbados/Caribbean*. Ugandan Supervisor Hurdleen Russell was invited to Uganda in 1997 where, she said, many were "waiting to hear a mother's

voice. My assignment from the Lord was to take shoes—none of the children had shoes and some had never worn shoes.” Others like Valeria Ball of Texas sent Bibles. “Eighty percent of the pastors didn’t have Bibles. When I told them I had 400 Bibles a shout went up for 15 minutes because they had been fasting for Bibles,” Missionary Ball recalled.

Supervisor Willie Mae Smith, who has been working in Barbados/Caribbean for five years, reported “There was not a Church Of God In Christ on the isle of St. Croix but COGIC is now represented, where nine missionaries and two district missionaries serve under the leadership of Bishop Paul Foster.”

While First Lady Judy Walker of Austin, Texas, “misses the classes where pastor’s wives receive instruction just for our situations,” she received a confirmation at the WIC that she had prayed and asked God to give her.

Space was given for the Interdenominational Theological Seminary to present a survey with one objective—to connect the importance of faith and health. According to Dr. Lockett and Project Director Dr. Warren, the research, which will encompass all major denominations, will inform doctors and students about how to be more effective in interfacing with faith-based communities. Former Interim Dean, Elder Arthur Mosley of C.H. Mason Seminary, presented Mother Rivers with a Distinguished Leadership Award.

In her sophomore year as Women’s Chorus President, Evangelist Bettye Nelson and the Women’s Chorus rendered songs with skill and anointing, including songs such as C.P. Jones’ “The High Place I’ll Bring Down.”

A rare glimpse into the personal life of Founding Apostle, Bishop C.H. Mason, was given by his daughter, Mother Julia Mason Atkins. “My father loved God. He put everything behind, and God first.” He also loved his family. While living in Detroit, Mother Atkins graduated from college. “I called and I asked Papa

if he would come to my graduation. I told him God wouldn’t mind and he came,” she said to the delight of the delegates.

Mother Atkins’ ninety-plus memory was sharp as she recalled her father’s death. “The Lord had told Papa he would live as long as he wanted. I had the 3-11 shift, and three days before he died I said, ‘Papa I’m so proud of you ... people are saved and filled with the Holy Ghost ... [and] going to heaven because of you.’ Family members received word to come to his room and one of the pastors, who’d been fasting and praying said, ‘the Lord said He would give you strength’.” Although some didn’t want to go into the room to observe his departure, Mother Atkins entered the room to hear her father begin singing “Yes Lord.” Recalls Mother Atkins, “Papa looked at me and looked up to heaven then smiled and he left us.”

Missionary Pearl Page Brown noted that it has been a pleasure for her to work with the Sewing Circle auxiliary. She fondly recalled working in 27 countries with special memories for Belize (1958) and Haiti (1960). She had the opportunity to make garments for 38 orphans.

“The Holy Ghost sent me to the jungles of Liberia for six years, where I made gowns for children,” she said. “The Sewing Circle is a fisher’s auxiliary. On April 21 of this year, the devil tried to kill me in an automobile accident. I’m standing here today without a pain,” she concluded while praising God in the Holy Dance.

Dr. Juliet White brought her back to the podium and they danced together. Said Dr. White, “Talk about artistic fingers ... she has artistic feet.”

Supervisor Frances Sipes shared her memory of Mother Coffey, noting: “I was coming out of the national Sunday School office in 1945 when Mother Coffey asked Bishop Mason about the WIC. A lot of people were critical about her attitude, but that was the price she had to pay for being a pioneering woman in our Church.”

A SUMMARY OF WIC HIGHLIGHTS

TUESDAY, MAY 31

The men weren’t left out! Again Superintendent Thomas Hammond held a class for them.

WEDNESDAY, JUNE 1 EVENING

A Representative of Mrs. Coretta Scott King, Mrs. Barbara Harren, Director of External Affairs for the King Center, shared Mrs. King’s personal greetings. In the greeting, Mrs. King commended Mother Rivers for a job well-done in preparing the women of COGIC to do an effective work in the spiritual arena.

THURSDAY, JUNE 2 OVERVIEW

There was a powerful message delivered by the First Lady of our Church, Missionary Louise Patterson. The singing ministry under the direction of Professor Iris Stevenson continues to be a blessing to the entire assembly. In other highlights, the various presentations from the youth of COGIC were very impressive and inspiring.

FRIDAY, JUNE 3 OVERVIEW

Presiding Bishop G.E. Patterson preached the saints to their feet during his official message at the night session. In addition, the Presiding Bishop presented Dr. Harold Bennett, a Hebrew Scholar, as the newly appointed Dean at Charles Harrison Mason Theological Seminary.

EXCERPTS FROM THE OFFICIAL ADDRESS
AT THE 55TH ANNUAL WOMEN'S CONVENTION

Mother Willie Mae Rivers

President of the Women's International Convention

The Official Address of the Women's International Convention is part of the important guidelines the women are to follow. Mother Willie Mae Rivers, in continuing to perpetuate the vision of Presiding Bishop G.E. Patterson in reminding the church of her roots while progressively effectuating 21st century change, explains that the key to success is following the plan of God. Following are excerpts from her address.

God said I did not give you to call 15,000 women to entertain, but to inspire. I am thanking God. I pray that God will direct this convention, as He would have it to go. The theme is Holding the Reins of Holiness. There will be no holiness without the Holy Ghost. Let's check ourselves to make sure we have the Holy Ghost. The Holy Ghost is the believers' guide. When the Lord first saved me, Hebrews 12:14 was one of the main scriptures, along with II Corinthians 7:1 and Isaiah 38:15. When I first came into the Church Of God In Christ, I first had to be converted, next, sanctify myself, and then He filled me with the Holy Ghost. I thank God for 58 years. He made a new creature. A mother in Zion ... told me [that] holiness represents modesty ... we can't dress like we used to ...

It seems like we're losing the grip on holiness. Let's catch hold of the reins. Holiness is more than a shout. Sometimes we get so carried away ... They told us, 'pray until you get (the Holy Ghost)'. When you get the Holy Ghost you can't do what you used to do. Hold on to holiness. The Holy Ghost and peace go together. There are storms everywhere—home, community, and church. The Holy Ghost will give you peace.

My experience in riding a buggy with a horse, mule, or oxen [was] to keep them in check—there's a rein in their mouth ... to keep them under control. If we just let the Holy Ghost rule, the Holy Ghost won't let us go too far. Recommit to the Word of God. We need a revival of holiness; we need the praying ministry in our churches. We need to get back to some all-night prayer and fasting. If you have a praying spirit, you can't be mean and hateful. Dad Mason gave Mother Robinson permission to organize and serve. Dad Mason gave the push to Mother Robinson for the Prayer and Bible Band. Hell still exists. We don't hear that. God is calling us back to fasting and praying. God is calling us back so that we can bring people to holiness. Without holiness, no man can see the Lord. Holiness is right. Let's say to the world that holiness is right.

Let's have a praying spirit. Don't get discouraged. Don't give up; hold on to holiness. Prayer was the lifeblood of the church. How many prayer warriors do we have? Television can mess our children up. If they have the Word, they'll know what to give up.

I want to hear these mothers in Zion. If you're young, you ought to say, "amen" because you're going to get old. Say "help, Lord." We have a rich heritage in holiness—a heritage that Dad Mason and Mother Robinson made many sacrifices for. I see the banners ... and I hope we understand what ministries are. Say "revive us in our hearts. Revive us with the Holy Ghost."

JULY/AUGUST/SEPTEMBER 2005

The Whole Truth

THE OFFICIAL MAGAZINE OF THE CHURCH OF GOD IN CHRIST, INC.



*Past & Present: from the
"Sanctified Church" to COGIC*



The Church Of God In Christ's Impact on the Holiness Pentecostal Movement

ABOUT THE COVER: The cover for this issue features pioneers and prominent leaders in the Holiness-Pentecostal Movement. Counterclockwise from lower right: Bishop C.H. Mason, Founding Father of the Church Of God In Christ, whose anointed and visionary leadership laid the foundation for the denomination's rich heritage; Bishop W.J. Seymour, the chief architect for the Holiness-Pentecostal movement in America; First Presiding Bishop J.O. Patterson Sr., whose innovative and dynamic leadership played a major role in the Church Of God In Christ's evolution as the nation's preeminent Holiness-Pentecostal body; and Fourth Presiding Bishop G.E. Patterson, a highly regarded theologian and Gospel preacher, who has been lauded for elevating the Church Of God In Christ to a higher level of recognition and respectability.

COGIC on the move

By Glenda Williams-Goodson

{ NEWS FROM ACROSS THE BROTHERHOOD }

EVANGELIST WILMA TAYLOR HEADS RESTORATION HOPE YOUTH PROGRAM AND AFTER SCHOOL MATTERS

Chicago - *Restoration Hope* Youth Program and *After School Matters* are innovative outreach educational programs. With *Restoration Hope*, Evangelist Wilma Taylor holds summer sessions at Caldwell Academy Elementary School, teaching skills training to area youth. With the *After School Matters* program, she and fifteen apprentices teach skills training to approximately 75 children. With each program, she incorporates the Word of God, teaching students that the Word is applicable to every day life. On August 20, some of her children worked with Congressman Danny Davis and conducted a mock congressional session, showing them a practical application to what they have learned.

NEW RESEARCH AVAILABLE ABOUT MOTHER LIZZIE ROBINSON

After fourteen years of research, Elder Elijah Hill has written a new book entitled *Women Come Alive - the Autobiography of Mother Lizzie Robinson*. Mother Lizzie Robinson's national prayer and self-help movement in the beginning of the 20th Century Pentecostal Movement also played a pivotal role in how women experienced important leadership development. This ex-slave rose above the circumstances of sexism, racism, and poverty to encourage others through all-night prayer meetings to look to God for their help. The lives of many men and women in urban and rural America were changed from being a negative influence in American cities and communities too becoming some of the most upstanding and important leaders as a result of Mother Lizzie Robinson's national prayer movement. She based her movement from the scripture in Jeremiah 9:17, which reads, "Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come." Every individual interested in the development of the Church Of God In Christ should make this book a part of his library. You may purchase *Women Come Alive* online at www.ptkim.org.

TEXAS NORTHEAST HOLY CONVOCATION A SUCCESS

Dallas - With the theme "Watchman What of the Night" Second Assistant Presiding Bishop J. Neaul Haynes and the Texas Northeast Jurisdiction experienced a tremendous Holy Convocation. Speakers included Presiding Bishop G.E. Patterson,

and Bishop Paul S. Morton, Bishop Marvin Winans, and Texas Northeast First Lady Vivian Haynes. The Convocation closed July 3, 2005 with the Official Message by Bishop Haynes.

COGIC SCHOLARS AT AIM

New Jersey - Elder Raynard Smith, Coordinator of *COGIC Scholars*, held a very successful forum during the AIM Convention in Kansas City. Elder Craig Scandreth-Leatherman, a Ph.D. candidate, presented *The African Roots of the COGIC: Slave Religion in his Heart and Roots on C.H. Mason's Desk*; Evangelist Josiah Jackson presented her book, *God Called Her Josiah*; Elder James Boyer presented the *Historical and Sociological Aspects of COGIC Music*; Dr. David Hall's book, *Essays to the Next Generation* was well received; and General Board Member Bishop George McKinney's Book, *The New Slave Masters* impacted the sessions. Rev. Craig M. Howard, Director of Recruitment and Admissions, McCormick Theological Seminary, also made a presentation. For information on joining the *COGIC Scholars* or presenting your work, please contact Elder Raynard Smith at rdsmith20@earthlink.net.

WILLIAMS SINGERS PRODUCE NEW CD

Charlotte, NC - On the track *My Testimony*, Evangelist Lucy Williams tells how after drinking lye and destroying her vocal chords, physicians told her family she would never speak. But they didn't know the power of the Lord as healer. Listening to songs such as *Finally Made It Through*, and *Relax, Relate and Release*, this CD will cause you to shout, dance, and praise God with this powerful seven-member family singing group. Contact Cornerhouse Gospel, 617 North Summit Avenue, Suite 214 Charlotte, NC 28216; 704.392.8380.

MEN'S MINISTRY MANUAL

Tyler, Texas - Superintendent Rodney Atkins, Secretary, International Sunday School Department, has compiled a new manual focusing on males. With chapters such as *Black Man Crisis*, *How to Start an Effective Men's Ministry*, *25 Things Real Men Do*, *Ten Ways to Keep Your Marriage Healthy*, and *Happy and Respect*, this comprehensive book will jump start your men's ministry. Please contact Dr. Atkins at (903) 593-4063 for more information.

DEPARTMENT OF MISSIONS ESSAY WRITING CONTEST'S CALL FOR ENTRIES

Southern Cal Evangelistic Jurisdiction - State Missions Chairlady Evangelist Gwen Jones (Bishop F.J. Goodman) has come up with a unique way to engage her young people in writing. "I came up with the idea of having an essay writing contest as I began to work with young people who were writing essays for college," she said. The 2005 AIM Convention State Missions Department Contest will be held August 9, 2005, and all elementary through high school students are invited to enter. Cash awards of up to \$100.00 will be awarded. For information, call 626.358.6167 or email Evangelist Jones at gbjones51@aol.com.

PASTOR JOHN WAYNE PENTON SR. PENS NEW BOOK, *I AIN'T TRYING TO BE FUNNY*

Lakewood, WA - Pastor John Wayne Penton's biography may not be trying to be funny, but it is filled with humor. As a young lad he almost burned his mother's house down, but he wasn't trying ... well, you know the rest. Publishing Consultant M.A. Grayson says the book "is a must-read for the young at heart and the wise and well-learned." God has blessed the retired forensic officer with the Seattle Police Department and you will delight in reading his life story. Contact him at 9526 76th Street SW, Lakewood, WA 98498; 253.732.9987.

MOTHER RIVERS' UPCOMING TRIP TO SOUTH AFRICA

Mother Willie Mae Rivers, General Supervisor of Department of Women, Church Of God In Christ, Inc., will be traveling to Durban, South Africa, October 3-11, 2005. For more information you may contact Missionary Dianne Bogan or Ms. Angie Rivers. Please pray for Mother Rivers and the Delegation that will be traveling with her.

FROM THE EDITOR: PLEASE NOTE

To all COGIC members: This column, COGIC on the Move solicits your testimonies of what God is doing in your lives, churches, jurisdictions, ministries districts, homes and testimonies of healing. The saints everywhere would love to hear from you of how the Lord is saving souls and filling with the precious Holy Ghost. Please forward your information and we will process it for inclusion in this column.



Send your newsworthy **COGIC On The Move** information to Glenda Williams-Goodson at the Church of God In Christ Publishing House, 2500 Lamar Avenue, Memphis, TN 38114.

Mother Geraldine Chisholm Chapman

*This former reporter for The Whole Truth and Widow of Bishop Robert L. Chapman
Is Remembered as a "Saintly Woman of God"*

THE CELEBRATION OF LIFE AND SERVICE OF THANKSGIVING for Mother Geraldine Chisholm Chapman was held at 11:00 a.m., Saturday, April 23, in the sanctuary of Williams Temple COGIC in Cleveland, Ohio. The pastor of Saint Robert Temple COGIC, Elder James D. Willis, served as the Officiating Minister for the celebration observance, and Bishop Clifford Kimbrough, Jurisdictional Prelate Ohio Northwest, was the Eulogist.

Speaking from the theme *I will Rise Again*, Bishop Kimbrough recalled the many prominent contributions made by Mother Chapman. He emphatically noted, however, that this was a Celebration of Life for a Mother in Zion, who like Jesus Christ would rise again and be with the Lord in Glory.

Mother Chapman, 82, was the widow of Bishop Robert L. Chapman. Mother Chapman fully supported her husband in what was a storied ministry. She also was a church pioneer and educator. She was co-founder of Saint Robert, and a veteran teacher in the Cleveland, Ohio, schools system. Bishop Chapman served the Church Of God In Christ with distinction as a pastor and as Prelate of the Ohio Northwest Ecclesiastical Jurisdiction.

Mrs. Geraldine Chisholm Chapman was born February 15, 1923, in Steelton, Pennsylvania. She was the only daughter of Arthur Gladden and Nora Ella Chisholm. Her initial education took place in Steelton's Elementary and High schools system. She also attended Winston-Salem High School in North Carolina. Later, she continued her studies in the state of Ohio, where she received her degree in education, and a real estate license as well.

After accepting Jesus Christ as her personal savior, the then Sister Chisholm was trained and worked as an aide for her State Supervisor, assisting her in the various programs and services that comes with that position. A gifted writer, she served the National Church as a reporter for *The Whole Truth*, the official news journal for the denomination.

The Lord also impressed upon her to begin a youth prayer service. The youth would gather at 6:30 p.m. and conduct a pre-service prayer for an hour. One of the things they offered up before God in prayer is that He would send some young men into the congregation because the sisters did not have any eligible

bachelors to propose marriage to them. God heard and answered those prayers. Numerous young men did indeed come and they were saved from their sins. A young Robert L. Chapman was included in the number of young men who were saved; and he married Geraldine Chisholm on December 19, 1942.

The young couple moved to Cleveland, Ohio, in February 1943. They left Cleveland that same year in August because Robert was inducted into the U.S. Army. She moved back to Pennsylvania to stay with her mother for about a year. Later, Robert Chapman would send for his family, which now included Robert "Bobby" Chapman Jr. to come and join him in El Paso, Texas. They lived in El Paso until 1945.

Shortly after that time, Mrs. Chapman left Texas to return to Steelton, Pennsylvania. After Mr. Chapman was discharged from the Army in 1946, the family moved back to Ohio. The Chapmans had three more sons, Jacques, Harold, and Irwin.

Robert Chapman Jr. would later realize his dream to be active in theater and theatrical productions. He is well known in the Thespian arena as Chapman Roberts.

While working with Bishop Chapman in the ministry, Mother Chapman took a special interest in the teenagers and young adults. The youth loved her dearly, and many of them considered her to be a mentor or "the mother they never had." Yes, they considered her the ideal First Lady and Bishop's wife.

Mother Chapman was remembered as a "Saintly woman of God, who never did anything to misrepresent the doctrine or discipline of the Church Of God In Christ." Whether it was playing the piano during a worship service or working on a special fundraiser for church expansion, she did it in a saintly manner indicative of a precious Mother of the Church Of God In Christ.

She leaves to cherish her memory four sons: Robert Chapman, Jr. of New York, New York; Jacques, Harold, and Irwin, all of Ashtabula, Ohio; three loving daughters-in-law, Juanita, Pinky, and Pamela; Twelve grandchildren; Ten great-grandchildren; and a host of nieces and nephews. In addition, she leaves the spiritual family she helped Bishop Chapman nurture through effective ministry.



HERE COMES THE JUDGE

FINDING FREEDOM IN THE PROMISED LAND
FINDING FREEDOM IN THE PROMISED LAND

G. E. PATTERSON

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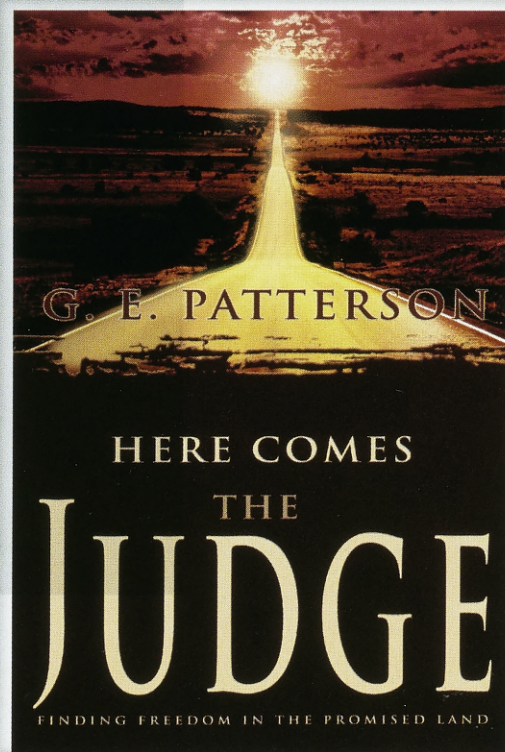
But it seems that the feeling of fulfillment was temporary—replaced by emptiness. Sickness has crept in where health should be. What about your finances? You thought you would be rich, not just living from day to day. Depression has become a way of life. The feeling of freedom and power has been replaced by bondage and fear.

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A PRAYER BY

Bishop Charles Harrison Mason

*Jesus, everyday, the word of Him calling,
the gift of God working, everywhere He's calling
giving us to come and see the word
of His wonders here with these.*

*Heal the sick ones and give these saying Yes, to God.
I will Lord, I will Lord, I will glorify your name,
I, will say I will.*

*The mind of God in Christ,
the Word of God in Christ,
the wisdom of God In Christ
confirming His Word here.*

*Woman, Jesus deliver you, cast the devil out!
Heal the sick everywhere.
Heal here, heal everywhere.
Heal! Heal today!*

*The Word of your wonder, heal!
The Word of your will, heal!*

The gift of your name cast out devils.

*The everywhere of God!
The wonder of Him here today.*

Jesus here and everywhere!



*Where there is no vision
the people perish ...*

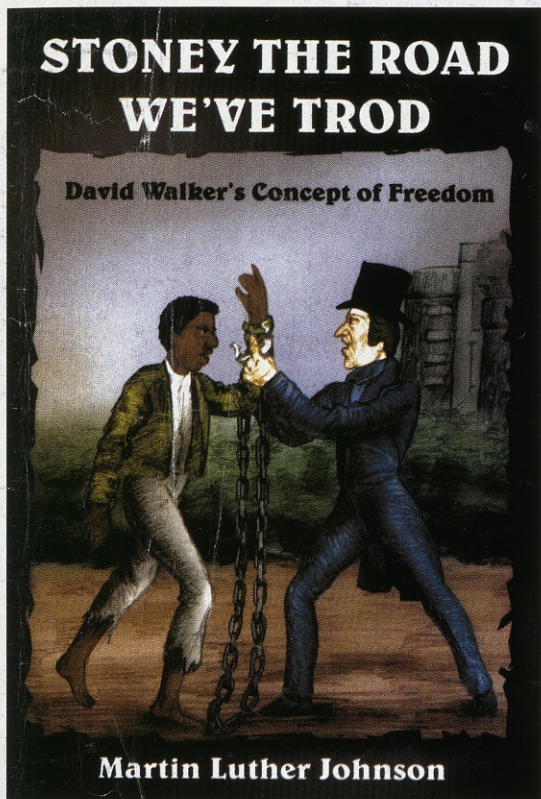
- Proverbs 29:18

Welcome,
Saints
of COGIC



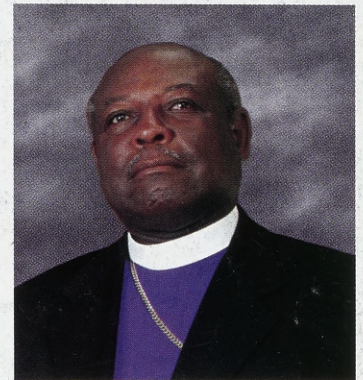
*to the 98th International Holy Convocation
from the staff of The Whole Truth*

Two Powerful Books On Sale Now!



Stoney The Road We've Trod

Convinced that the final chapter about the life of David Walker had not been written, Dr. Johnson presents a constructive and provocative approach to the life and struggles of this man. His approach gets to the core of American racism and presents a challenge to future generations to pursue clarifications of, and answers to, the inconsistency between enslavement by white Americans and Christianity's message of Jesus Christ. Deeply rooted in this book is the urging to re-read Black history specifically, and American history in general, in an effort to arrive at a point of creative and positive dialogue. Because theological themes of racism, liberation, and social justice are pervading focusses of the work, one must get in touch with the Jesus of History in order to get a better grasp of the Christ of Faith. One must come to grips with who Jesus is and experience a deeper undergirding of the reality of Him in order to understand the meaning and purpose of total and complete liberation. Jesus Christ is tantamount to liberation and reconciliation of persons, but total reconciliation is predicated upon repentance of the persons, systems, and institutions responsible for the original alienation.



Bishop Martin Luther Johnson

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Confident that a key ingredient in the pastoral counseling and pastoral care profession is hearing what is said both verbally and non-verbally, Dr. Johnson presents an innovative and constructive approach to counseling. His is an approach that is provocative, insightful, and holds new challenges and support to caregivers. Pastoral care is a person-centered, holistic approach to care that complements the care offered by other helping disciplines, while paying particular attention to spiritual care. The focus of pastoral care is upon the healing, guiding, supporting, reconciling, nurturing, liberating, and empowering of people in whatever situation they find themselves.

Martin Luther Johnson is the Jurisdictional Prelate of the First Ecclesiastical Jurisdiction, Church of God In Christ, New Jersey, and a retired Colonel from the United States Army. He is a graduate of Palm Beach Atlantic University; The Interdenominational Theological Center; The University of Central Texas; New York University, where he completed the course work for the Doctor of Philosophy Degree in Religious Education (ABD); the United States Basic Course and the Advanced Course; the Command and General College; and The International Seminary (Ph.D.).

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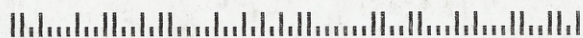
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